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THE STORY
OF
JERUSALEM.

BY
JAMES H. HARRIS, M.A.,
OF THE UNIVERSITY OF CAMBRIDGE.

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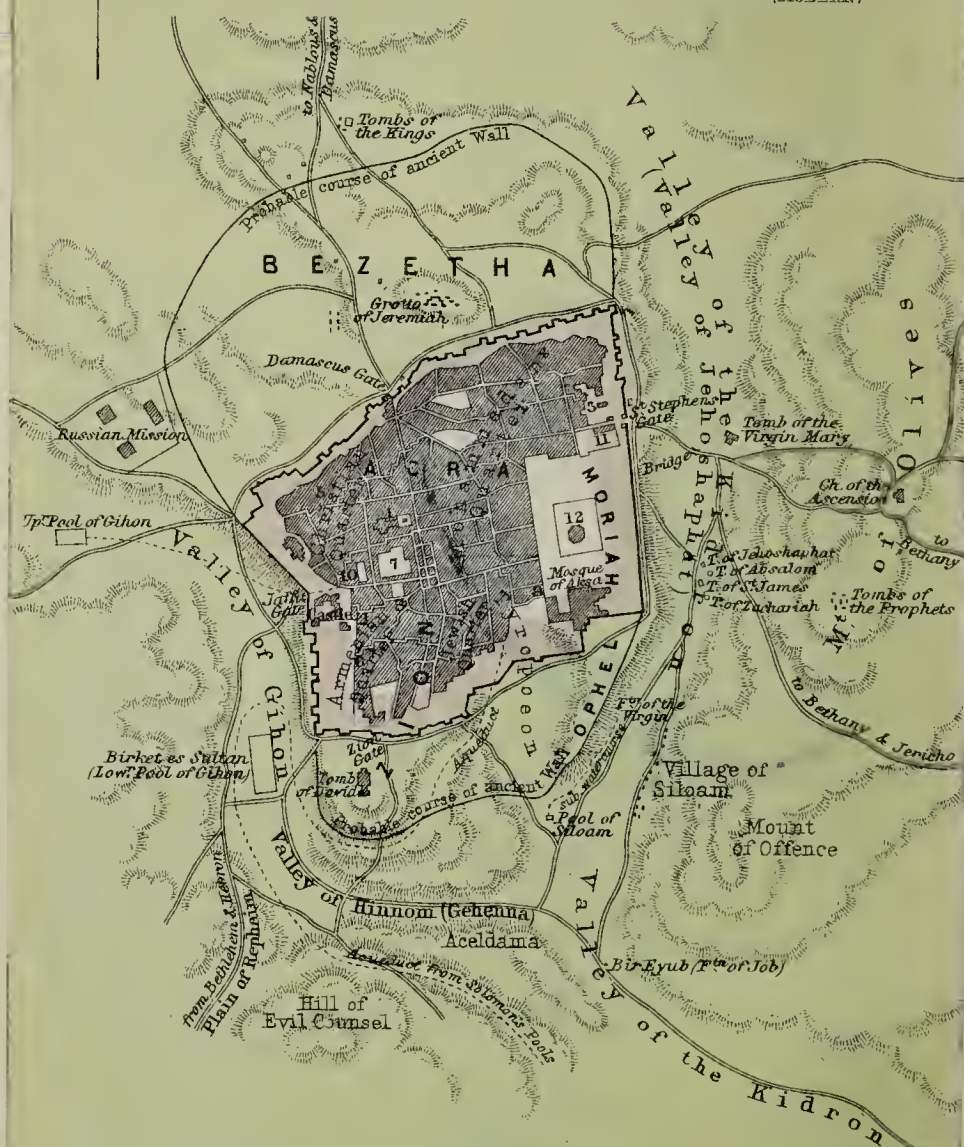
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THE CITY OF JERUSALEM (MODERN)



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| 2 Protestant Church | 8 English Hospital |
| 3 Church of St. Anne | 9 Jews Place of Waiting |
| 4 Ch. of Mary Magdalen | 10 Pool of Bethesda |
| 5 Latin Convent | 11 Pool of Bethesda |
| 6 Armenian A. | 12 Mosque es Sakra (Dome of the Rock) |

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T H E

STORY OF JERUSALEM.

BY THE ✓

✓
REV. HUGH CALLAN, M.A.,

GLASGOW.

Edinburgh :

T. & T. CLARK, 38 GEORGE STREET.

CONTENTS.

CHAPTER I.

	PAGE
1. The Land ; 2. The History ; 3. Dimensions ; 4. Natural Characteristics ; 5. Geographical Position ; 6. The Site	9-12

CHAPTER II.

7. The Name ; 8. Historical Summary ; 9. General Topography of Jerusalem ; 10. View from Olivet ; 11. Attractions of Jerusalem	12-18
--	-------

CHAPTER III.

12. Beginnings ; 13. Abraham and Mount Moriah ; 14. Interval of Silence ; 15. Era of David's Reign ; 16. David's Reign ; 17. The Ark ; 18. The Temple ; 19. The Dedication	18-25
--	-------

CHAPTER IV.

20. The People and the Law ; 21. Apostasy ; 22. The Period of the Revolt ; 23. The City in the Time of Division ; 24. Egypt ; 25. Time of Ahaz ; 26. Time of Hezekiah ; 27. Time of Hezekiah's Successors ; 28. Time of Josiah ; 29. sufferings of Jerusalem ; 30. Nebuchadnezzar ; 31. Jeremiah	25-34
--	-------

CHAPTER V.

32. Survivals ; 33. The Return ; 34. The New Temple ; 35. Under Ezra ; 36. Under Nehemiah ; 37. Greece in Jerusalem ; 38. Syro-Grecian Period ; 39. After Alexander ; 40. Antiochus ; 41. The Maccabees ; 42. Judas Maccabæus ; 43. Jonathan and Simon ; 44. The Asmonean Succession ; 45. Under Rome ; 46. Herod the Great ; 47. Herod's Character ; 48. Herod and the City ; 49. Period of Trouble	34-48
--	-------

CHAPTER VI.

PAGE

50. Tokens of Decline ; 51. Causes of Fall ; 52. Under Caligula ; 53. Under Claudius and Nero ; 54. Albinus and Florus ; 55. Eleazar ; 56. Cestius Gallus ; 57. Vespasian ; 58. John of Gischala and the Zealots ; 59. Factions ; 60. Misery of the City ; 61. Portents ; 62. The Warning of Christ ; 63. The Siege Begun ; 64. Defences of the City ; 65. Grandeur of the Scene ; 66. Mercy Spurned ; 67. Horrors of the Siege ; 68. Delays ; 69. The End ; 70. Destruction of the Temple ; 71. Defences Abandoned ; 72. Losses	48-64
--	-------

CHAPTER VII.

73. The Jewish Spirit ; 74. Revolt ; 75. Barcocheba ; 76. The Name Lost ; 77. Recovery of the Sepulchre ; 78. Julian ; 79. Ecclesiastical Interest ; 80. Chosroes ; 81. The Koran ; 82. The Mosque and its Faith ; 83. Under the Moslems ; 84. Hakem ; 85. The Turks ; 86. Pilgrimage ; 87. Notable Pilgrims ; 88. Preparation for Crusades	65-77
---	-------

CHAPTER VIII.

89. First Crusade ; 90. Godfrey ; 91. Again in Siege ; 92. Atrocities in the Temple ; 93. Godfrey King ; 94. The Christian Throne ; 95. The Second Crusade ; 96. The Military Orders ; 97. Saladin ; 98. The Fourth Crusade ; 99. Christian Withdrawal ; 100. Later History	77-85
---	-------

CHAPTER IX.

101. Change in the City ; 102. Antiquities ; 103. Walls and Streets ; 104. Contrasts ; 105. Historic Buildings ; 106. Associations of the Haram ; 107. The Church of the Holy Sepulchre ; 108. Associations of the Sepulchre Church ; 109. The Future ; 110. The Jerusalem which is Above.	85-93
--	-------

POINTS FOR FURTHER INQUIRY.	94-96
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THE STORY OF JERUSALEM.

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CHAPTER I.

VARIED INTEREST OF THE SUBJECT.

1. **THE LAND.**—The interest which men take, and will probably never cease to take, in Jerusalem, is due primarily to its religious associations, but not to these alone.

There is, in the first place, the land in which it lies. It is a land with very distinct and noticeable features. The Jordan and the Dead Sea are altogether singular; the sands of the desert come sweeping up to its southern frontier; beyond its eastern mountains stretch the immense plains of the Tigris and Euphrates; to the north, dominating all the land, tower the outmost sentinels of the snowy giants of Asia. Thus surrounded, it partakes of the character of its surroundings; for sea-coast and mountain, desert and fertile plain, are all found within its narrow compass. In the midst of it all Jerusalem sits upon her cloven hills, a mountain city, without river or sea to make her great, yet illustrious beyond most cities by her own peculiar grace, and her own wonderful story.

2. **THE HISTORY.**—Jerusalem, too, is one of the few ancient cities which still occupy their original sites. Taken and retaken, destroyed and rebuilt time after time, fought for as a prize by friend and foe alike so long as the region of empire lay in the East, it was always the theatre of some struggle which was not confined in significance and results

to itself, to its own land, or to its own people. Its possession marked an epoch in the onward march of the great empires of the world. Were it for nothing else than this, Jerusalem is for ever memorable in the annals of the nations, in that, when all others had fallen before the resistless might of Rome, it dared rear a head of defiance, and "make the last desperate resistance to the universal dominion of the Cæsars." Later on, when the tide of civilisation had rolled westward, and left the old lands barren of vital force, it was the only one of all the cities of the old East able to attract men out of the West, and make them fight and die for it in crusade after crusade. Woven in with the history of every conspicuous race, Egyptian, Assyrian, Persian, Greek, Roman, Saracen, Norman, and Turk, down almost to our own days, it is woven in more deeply with the history of another race, more enduring than any of them—the Jews, who though dwelling far apart in other lands, still subsist the most, perhaps the only, unmingled race, and still look with earnest eyes towards the Holy Height.

3. **DIMENSIONS.**—The land is only 180 miles long, from Dan to Beersheba, and only 68 miles broad at the most, from the Jordan to the sea; so that it is a land straitly confined, and from every high hill the whole breadth can be taken in at once. And as is the land, so is the city—small in area, and perhaps always small in population also. "But the measurements of the realm of matter afford no clue whatever to the measurements of the realm of spirit; and elect souls will go on crying to the end of time with an ever-deepening meaning in the words, 'Our feet shall stand within thy gates, O Jerusalem'" (Canon Liddon).

4. **NATURAL CHARACTERISTICS.**—The land has an *extraordinary variety of structure and temperature*. It has been said that no district on the face of the earth contains so many and such sudden transi-

tions—affording thereby the natural theatre for a history and a literature which should be apt for nations accustomed to the most various climates and conditions. There we have the roving life of the Bedouin, the settled life of the husbandman, the busy life of the seafaring class ; aspects of sea, plain, and mountain—ascent and descent, wild hills, and valleys interspersed with rich level fields ; heats and snows—degrees of tropical, eastern, and almost northern climate : all making themselves felt in the life and habits of the capital, and “going into the expression of a literature which comes home to the hearts of universal races.” The land, too, is one by itself. Palestine was a land set apart, as Israel was a people set apart. For centuries it was spared while strife and change went on all about it ; surrounded by the six great nations of antiquity—Babylonians, Assyrians, Medes, Persians, Egyptians, Phœnicians—it was kept apart to develop its monotheistic religion, its polity, and its independence. This isolation worked along with Time to make the peculiar character of the people.

5. GEOGRAPHICAL POSITION.—It may safely be said that the geographical position of Jerusalem brought it to the front (and would have done so, no matter what race possessed it), and kept it there till the throb of history beat farther west. “Thus saith the Lord God ; This is Jerusalem : I have set it in the midst of the nations and countries that are round about her” (Ezek. v. 5). In its earlier period Palestine was the vanguard of the East, and midway between the two great seats of ancient empire, Babylon and Egypt, the highroad and the battlefield, “the high bridge over which the nations ascended and descended into the deep basins of the Nile and the Euphrates ;” at a later time, from the Captivity to the Christian era, its whole history is a contest between “the kings of the north and the kings of the south”

(Syria and Egypt) for possession; and later still, Rome fought there for final supremacy in the East. As its highest destiny was to be the watch-tower hailing the dawn of Christ's day, how could it have been better situated in relation to the three great continents and seas, so that the good news should descend and spread to the ends of the earth?

6. **THE SITE.**—"From a mountain sanctuary Israel looked over the world." Indeed it was her mountain site that made Jerusalem a sanctuary. Had it been built on a plain or in a valley we should have heard less about it. Hills, not plains, have been the scene of the world's greatest movements, especially in religion. The situation of hill-set cities appeals to the senses and holds the memory. As the Roman loves "the Eternal City," the Athenian "the city of the violet crown," the Swiss and the Tyrolese their Alpine homes, so did the Jew love Jerusalem. We look on a certain man's face and note the strongly-marked features and lines of individuality, and say, "This man has a character, a spirit distinctive of him." So, there are certain places where we instinctively feel, "This place is made for great events, a battle deciding empires, a revolution turning old history on its hinges, or a revelation uplifting mankind some degrees nearer heaven." Jerusalem is one of these.

CHAPTER II.

NAME, GENERAL HISTORY, TOPOGRAPHY, AND ASSOCIATIONS.

7. **THE NAME.**—This is a much controverted point. And it is one of some importance in settling the antiquity of the city. All authorities seem to

agree about the latter component of the word, that it is the Hebrew word meaning *peace*; but all sorts of derivations are given for the first (*Jeru-*). It might have been thought that there could be no difficulty in identifying with the Jerusalem of after days the Salem whose king Melchizedek met Abraham. But many think otherwise. It is argued that the event took place at a town further north, at *Shalim* or *Salim* (1 Sam. ix. 4, and John iii. 23). However, Jerusalem is the more generally accepted scene of the meeting.

If Salem was the shorter name of the city—as in Ps. lxxvi., “In Judah is God known: in Salem also is His tabernacle”—whence comes the larger and more familiar form? (1.) According to some, from *Jebus*-Salem. *Jebus* or *Jebusi* was the name of the place while it remained in the hands of the Jebusites long after the Israelites were settled in Canaan, as we know from Josh. xv. 8; xviii. 28; and Judges xix. 10-12. It may be that the Canaanites had their own name (*Jebus*) for it, while the Israelites had another (*Jerusalem*), which had been handed down to them from the time of Abraham’s connection with it. We are told in Gen. xxii. 14, that when Abraham had offered Isaac on the mount of Moriah (the temple hill) he “called the name of the place *Jehovah-jireh*” (“the Lord will see, or provide”). Hence others (2) take the latter part of the above name (*jireh*) and prefix it to the old name *Salem*, and so get the name *Jireh-salem*, *Jerusalem*—that is, “the Salem where ‘the Lord will provide.’” Some of the best scholars derive it from two words meaning “*the vision of peace*” or “*the abode of peace.*” But all is uncertain.

8. **HISTORICAL SUMMARY.**—A rapid sketch of the history will facilitate the study of our subject. As the chief interest in Jerusalem attaches to the Jews, we may divide its history into three periods according to the extent of their dominion over it.

(1.) From its foundation to the Babylonish Captivity—a period during which the Jews gained and kept full possession of it, without responsibility to any other government. (2.) From the Captivity to the Destruction of Jerusalem by the Romans under Titus—a period during which the Jews held it mainly as tributary to one or other of the great empires, while they were allowed a certain measure of self-government. (3.) From the great Siege down to the present day—a period during which the Jews have had no part whatever in the government of their ancient country. The whole period, or the age of Jerusalem, is reckoned to be nearly four thousand years.^a The *First* of the above three periods (from *circa* 2000 to 587 B.C.) comprises the meeting of Abraham and Melchizedek, the offering up of Isaac, the capture and fortification of the place by David, its adornment and the building of the Temple by Solomon, the various encounters with the eastern empires and with Egypt, and finally the destruction of the Temple and the city, followed by the great Captivity. The *Second* period (from 587 B.C. to 71 A.D.) comprises the rebuilding of the Temple by Zerubbabel, and of the walls by Nehemiah, the Grecian and the Syrian dominion, the patriotic wars and the rule of the Maccabees or Asmonean dynasty, the arrival of the Romans, the Roman governors, and the vassal kings of Judæa, the Crucifixion of Jesus Christ, the revolt of the Jews against Rome, and the final fall of the city. The *Third* period comprises a multitude of events of minor importance, and only one or two of the first moment—the final revolt of the Jews under Barcocheba, the (presumable) recovery of the Cross and Sepulchre of Christ, the city under Christian Cæsars and

^a This is according to the computation of the old chronologist Ussher (which is that given in our reference Bibles); although, according to the most recent and soundest of the two hundred systems of chronology said to have been framed, we must add several centuries more.

Patriarchs, the sack by the Persians, and the restoration by the emperor Heraclius, the conquest by the Saracens, the various Crusades by the Franks or Christians of the West, and the establishment of their kingdom in Jerusalem, the reconquest by the Turks under Saladin, and the Turkish treatment of it for seven hundred years since.

9. GENERAL TOPOGRAPHY OF JERUSALEM.—There is a hill or ridge on the east of Jerusalem, separated from the city by a deep ravine. This overtops the other heights, as well as the city, with all its walls and buildings. It is the Mount of Olives. No other object on earth has been witness to such a long line of notable events, or echoed with the cries of so many victories and defeats. There, then, let us take our stand, and endeavour to pass before our mind's eye the long and awful diorama which the silent mount could unfold—a diorama showing the story of 4000 years, of race following race, of great figure after great figure, war after war, and glory after glory sinking into decline, and into downfall after decline—from the young days of the world till now, when the city has rest in ruin. This hill is one of the “mountains round Jerusalem,” the mountains of Judæa, which, however, are not what we call mountains, but rather round swelling domes, or at most sloping ridges. The city itself is built mainly on two of these hills, *Mount Sion* (the larger, called the Upper City) on the S., and *Acra* (called the Lower City) on the N., with a long valley, “like the moon when she is in horn,” called the Tyropœon or Cheesemonger's Valley, running between them and another hill on the E. called *Mount Moriah* (the Temple Hill). But besides these three there are other two, *Bezetha* (New City) on the N. of Moriah and now partly without the modern city, and *Ophel* on the S. of Moriah, and now quite outside of the city.

10. VIEW FROM OLIVET.—As we look around

from our height on Olivet, our eyes light on natural features, than which earth has none more remarkable to show. Within the short distance of 14 miles to the E. we look down over a blank wilderness of rocks and ravines to the world's most wonderful water, the Dead Sea, 3700 feet below us, and 1300 feet below the level of the Mediterranean, which rolls against the coast only 40 miles to the W. of us ; high over the sleeping azure water rise the Mountains of Moab, an iron barrier to the vast continent beyond. That thin fringe of verdure in the broad deep valley to the left (as we face the east) indicates the precipitous course of the world's most wonderful river—the Jordan. Turning westward, we note one by one in the circle of hills that overtop the city and seclude it from the rest of the world—bleak rugged crowns they are, of limestone, with openings of deep ravines between, where the rocks show white and brown : there are the Mount of Offence and the Hill of Evil Counsel on the S.; Neby Samwil, or Mizpeh, on the N.-W.; Scopus, or Prospect Hill, on the N.; and here, on the E., is Olivet. Between these hills and the city are long deep valleys with steep sides : from W. to S.-E. runs the Valley of Hinnom, or Gehenna, and from the N. the Valley of Jehoshaphat runs round E. into the Valley of the brook Kedron, which joins at the S.-E. with that of Hinnom and the Tyropœon (from the midst of the city). On the other side of these *wadies*, in some cases sheer up from the precipice, rise the walls and gates of the city, massive still, but merely a poor remnant or replacement of the gigantic masonry of former days.

Not even the most unobservant spectator could pass by Jerusalem without a second long look, nor help feeling, "This place has a character given by nature." In order, then, that we may the better be able to understand why at one time she became so dear to all men, and why she remains so still to

millions, let us, by the aid of history, and that spiritual appreciation without which we cannot hope to understand any great subject, trace the gradual unfolding of that *second character* of hers, which centuries of throbbing life have given to her, which has made her the place of most sacred memories to three great religions of the world—the Jewish, the Christian, and the Mohammedan.

11. ATTRACTIONS OF JERUSALEM.—From our outlook (on Olivet) we can watch all ends of the earth coming up to Jerusalem—the solitary pilgrim and the stately procession, the armies of conquerors and the relics of defeat: crowding from the N. and E., Assyrians, Persians, and Turks; from the S., Egyptians and Arabs; from the W., Greeks, and Romans, and Franks; all conquering, only to be conquered in turn. Spectators, deeply interested, but not, thanks to the long lapse of time, entirely engrossed by any side, we see at our feet the city growing often into splendour and often burned and desolate, often filled with the rites and songs of joyful worship, and often ringing with the shrieks of massacre and murder, while spear and lance, sword and scimitar, turban and helmet and coat-of-mail mingle strangely with mitre and holy robe, as fortune varies for the people of the Shechinah or for those of Baal, for the Eagles, the Crescent, or the Cross. From first to last it is “a strange eventful history,” intensely human, and none the less so because it is religious. Of no other place can it be said so truly, “its history is the history of religion.” For its civic and its religious life are one throughout, to a degree found nowhere else, nor likely to be found again till men need no longer to pray, “Thy Kingdom come.” The divine drama has been played in tragic earnest here. All the changes of the historic world have been felt here. The mysteries of Egypt, in art, and science, and law; the magnificence and marvels of the East, of Persia, Arabia, and Baby-

lon; the refinement and subtlety of Grecian arts and luxury; the merciless machinery of Roman arms; the mixed manners of modern nations of Europe—all have swept over her, but have not diverted her from religion, nor dissociated her from the worship of the one Eternal Creator of the Universe.

FIRST PERIOD.

About 2000 B.C. to 587 B.C.

From the Foundation of the City to the Babylonish Captivity.

CHAPTER III.

FROM ABRAHAM TO SOLOMON.

12. BEGINNINGS.—What may be called the *Opening Scene* in this diorama shows the colour of all those that are to follow, having both a civil and a religious character, and moreover warlike. “In the valley of Shaveh, which is the King’s dale” (probably the valley of Jehoshaphat), Abraham returning from his work of rescue was met by Melchizedek, King of Salem, “first being by interpretation King of Righteousness, and after that also king of Salem, which is king of Peace.”^a Thus from out of the dim unwritten ages we see Jerusalem emerge as already a holy city and the seat of a high order of religion. Beneath the shadow of the cliffs whereon was to dwell the glory of his posterity, the patriarch received the blessing of this King, who was also “the priest of the most high God,”^b foreshadowing thus that greater blessing to be given by Him to whom the Lord hath sworn, “Thou art a priest for ever, after

^a Heb. vii 2.

^b Gen. xiv. 17-20

the order of Melchizedek." Who this mysterious personage was by descent we are not told. There is an ancient tradition which identifies him with Shem, the son of Noah. Men like Luther and Melancthon have accepted this view. But most take him to have been the representative of a pure faith which held its place for a time alongside the idolatries of Phœnicia or Canaan. At all events, here we have at Jerusalem, before the Law and the Ritual appeared, a priest who had received his ordination direct from God, and who from the unrestricted scope of his office was a pattern of another Priest who should by a supreme act in the same place make men of all nations "kings and priests unto God."

13. ABRAHAM AND MOUNT MORIAH.—Some years later on, we see a group coming up from the south, an old man carrying a knife and a lighted torch, and a lad with faggots on his back. "Then Abraham lifted up his eyes and saw the place afar off,"^a Moriah, the mount "visible of the Lord,"—on which the temples afterwards stood and on which the greatest glory of Jerusalem still stands—chosen (as Ruskin puts it) to fulfil to the seed of Abraham far-off and near the inner meaning of the promise regarded in that vow, "I will lift up mine eyes unto the hills from whence cometh my help." The child of the promise, Isaac, is bound to the altar, the knife is raised, and the father is about to deprive himself of his dearest joy and hope, when God, satisfied that His chosen understood the central secret of life on earth, as put thereafter in the doctrine of Jesus, "He that loseth his life shall save it," not only spared the sacrifice, but renewed the promise, the blessing most precious to the patriarch's mind.^b

The ram that God provided gave a name to the place, a new name, *Jehovah-jireh*, "the Lord will provide," thus prefiguring, surely in a wonderful clearness of manner, the oblation some eighteen

^a Gen. xxii. 4.

^b Gen. xxii. 17, 18.

centuries after, near that very spot, of "the Lamb of God which taketh away the sins of the world."

14. INTERVAL OF SILENCE.—For over 500 years there is no mention of the city, from Abraham to *Joshua*. The first actual naming of it as Jerusalem occurs in *Joshua* x. The Israelites from Egypt had won the promised land; and we find Adonizedec, King of Jerusalem, leaguings with other four kings of the Amorites to try and expel them. The league was shattered; but it is not clear that Joshua took Jerusalem. If he did, it was only a partial conquest. For we read that at the partition of the land among the tribes the northern border of Judah "went up unto the south side of the *Jebusite*; the same is Jerusalem," and "*Jebusi*, which is Jerusalem" was among the lot of Benjamin.^a Likewise some 50 years later in the time of the Judges we find it still called a *Jebusite* city and unfriendly.^b But there is one point we should note here, namely, that the name Adonizedec, meaning "Lord of Righteousness" and so strikingly like Melchizedec, goes far to shew that the city had still its sacred character. If that is so, then from first to last, both before it became Jewish and since, Jerusalem has never been without that character.

15. ERA OF DAVID'S REIGN.—It remained practically a *Jebusite City* for 500 years more, till *David* became, by the death of Abner and Ishbosheth, King of the united nation (of Israel as well as of Judah). He took the Lower City (Acra) by assault; but the citadel or Upper City (Sion) held out, being strong by nature and defences. The *Jebusites* defied him, and in derision placed their blind and lame on the walls, as sufficient to man them and keep David out. But David called out to his men to storm the ditch or "gutter," promising the captaincy of the hosts to the first man who should strike a blow at the garrison inside. Joab won that

^a Josh. xv. 8, and xviii. 28.

^b Judges xix. 12.

honour. The citadel fell, and David thenceforth reigned there, calling it the "City of David."^a Thus Jerusalem became the capital of all Israel, and by the bringing up of the Ark of God, which David presently effected, it became also the most sacred city.

16. DAVID'S REIGN.—We witness *two remarkable scenes* in David's reign. First, the *Removal of the Ark* of the covenant, the symbol of God's presence, from Kirjath-jearim (10 miles N.-W.) where, after many striking vicissitudes, it had remained for over twenty years. After one fatal mishap, they brought it up over the hills to Jerusalem, escorting it with great pomp and gladness.^b David with 30,000 of his warriors attended it; and, in a simple linen dress, he mingled with the people in the rejoicings, as, with music, and singing, and dancing, the precious heirloom of the nation was conducted to the pavilion prepared for it on Mount Sion. This, the supreme day of David's life, is perhaps commemorated in the xxiv. and other Psalms: ^c "Lift up your heads, O ye gates," "O worship the Lord in the beauty of holiness."

17. THE ARK.—But the Ark was not to stay on Sion. A holier place had been chosen of old, and was now to be strangely signalised again. This was done in another remarkable scene in David's life. When David had extended his realm far and wide, he was tempted to commit an invidious act—probably with a view to establishing a standing army—namely, the numbering of the people.^d As the sign of God's displeasure at this, a pestilence raging three days had already mowed down 70,000 of Israel, and was fast advancing through Jerusalem itself, when it was stayed by the *Threshing-floor of Araunah* the Jebusite. Here the angel of the Lord was seen "standing between the earth and the heaven, having

^a Antiq. of Josephus, vii. 3., and 2 Sam. v. 6.

^b 2 Sam. vi.

^c 1 Chron. xvi.

^d 1 Chron. xxi.

a drawn sword in his hand stretched out over Jerusalem." And here David, having honourably acquired the ground, not like Mt. Sion by violent seizure and bloodshed, but by a peaceful bargain, built an altar and sacrificed. The Lord answered him by fire from heaven upon his offering, and the pestilence ceased.^a Now this place, where mercy was thus shown from God and honour between men, was none other than Moriah,^b the site of the Temple. Here was the Ark to rest. This is even to this day the only undisputed site in Jerusalem. For none has ever doubted that this is "the mountain of the Lord's house," even this which to-day is surmounted by the beautiful dome of the Mosque of Omar. And through thousands upon thousands of panes of brilliantly-coloured glass the light of to-day which you and I enjoy breaks in upon the ancient threshing-floor of Araunah the Jebusite, rough and bare as it was in the days when his oxen trod out the corn upon it and his sons tossed up the chaff to the autumn winds.

18. THE TEMPLE.—Hence sprang the idea of a tabernacle to contain the Ark. The old tabernacle made by Moses was still down at Gibeon, but here on the site God Himself had chosen for a propitiatory altar, David conceived the design of the Temple^c which Solomon builded. But though he might ask regretfully, "Shall I dwell in a house of cedar, while the ark of God dwelleth within curtains?" yet, his hands being stained with blood and many wars, he dared not raise the holy structure. That was reserved for his son *Solomon*, "*the Man of Rest*." Peace came at last to the chosen people, the only time of real peace the nation ever has known. In Solomon's reign, it may be said that all the old promises of outward prosperity were fulfilled: "Judah and Israel were many, as the sand which is

^a 1 Chron. xxi. 14-30. 2 Sam. xxiv.

^b 2 Chron. iii. 1.

^c Joseph. Antiq. vii. 13.

by the sea in multitude, eating and drinking and making merry," "and dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon."^a

Wisdom and justice dwelt in Jerusalem; all kings of the earth bowed down before her, the kings of Tarshish and of the isles and of Sheba bringing gifts. Wealth poured in from every land, the fleets of Tyre bringing the gold of Ophir and the rich produce of distant shores, till "silver was in Jerusalem as stones, and cedar-trees as sycamores for abundance."^b Sumptuous palaces crowning the rugged hills in profusion of gold and splendour of design, lofty gates and porches, corridors, public halls, bridges, cisterns, aqueducts, and luxurious gardens, transformed the plain mountain stronghold into a city of oriental magnificence. And above all in glory is the *shining Temple of the Lord*, on Moriah, the Mount of Vision, "seen from afar." To give foundation for it, broad platforms were formed up to the level of the summit of Moriah by raising banks of enormous stones from the deep valleys to the east and south. From the esplanade or outer court, platform rose above platform to the inner court on which the building itself stood. Built after the model of the wilderness tabernacle, which again was after the model of Egyptian temples, the temple of Solomon consisted of three parts, a propylaeon or porch, a temple or Holy Place, and a sanctuary or the Holy of Holies. Fronting the east, the porch in form of a tower rose to the height of 210 feet. Behind that the main building was 105 feet long, 35 wide, and 52½ high.^c Small dimensions these are, but the glory lay not in size but in quality, in the solidity, the beauty, and richness of the materials. Its chief

^a 1 Kings iv. 20, 25.

^b 2 Chron. i. 15, and ix.

^c This is as near as can be computed, though Josephus and others following him and Ezekiel's vision make it much grander.

feature was the gold with which everything was plated, the floor, the ceiling, the sides, the walls, within and without. Complete it stood the wonder of the world ; and it is said that the burnished walls could be seen glowing like a fire from the heights of Moab away over Jordan. For seven years we watch the fabric rising from the rock, as by an enchanter's wand, in silence, without sound of hammer or axe or any tool of iron. All the stones and timbers were hewn and fitted beforehand.^a

“Then tower'd the palace, then in awful state
The temple reared its everlasting gate,
No workman's steel, no ponderous axes rung :
Like some tall palm the noiseless fabric sprung.”^b

19. THE DEDICATION.—And now the day of the solemn *Dedication of the Temple*^c has come. “The elders of Israel, the heads of all the tribes” are there ; the priests and the Levites themselves numbering 38,000, all “arrayed in white linen,” occupy the inner court. The whole nation, “a very great congregation,” fills the spacious courts in front. The king sits high on “a brasen scaffold,” a throne of brass. The ark has been brought “up out of the city of David, which is Zion,” and the fittings and furniture of “the tabernacle which Moses pitched” are there from Gibeon. The signal falls ; and as the ark, borne by Levites, moves towards the gates, thousands of appointed singers break forth in a psalm : “Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in.” The gates fly open, the veil before the shrine is drawn back, and the ark is laid in its place beneath the wings of the cherubim. What a scene then ensues—of material magnificence, of moral grandeur ! One united sound is “heard in praising

^a Joseph. Antiq. viii. 2 and 3, and 1 Kings vi., and 2 Chron. iii., iv.

^b Heber's Palestine.

^c See 1 Kings viii.; and 2 Chron. v., vi., vii.; and Joseph. Antiq. viii. 4.

and thanking the Lord, lifting up the voice with the trumpets and cymbals and instruments of musick ;” “and the house was filled with a cloud, so that the priests could not stand to minister : for the glory of the Lord had filled the house of God.”^a Turning his face to the multitude, the king blessed all the congregation of Israel as they stood. Then, with his face again towards the altar, “he kneeled down upon his knees, and spread forth his hands towards heaven” in prayer : “But will God in very deed dwell with men on the earth ? Behold, heaven and the heaven of heavens cannot contain thee ; how much less this house which I have built !” And as he concluded : “Now, therefore, arise, O Lord God, into thy resting-place, thou, and the ark of thy strength,” “there came a fire running out of the air and rushed with violence upon the altar, in the sight of all, and consumed the sacrifices.”^b The priests stood awestruck, and the whole people falling on their faces worshipped and praised the Lord : “For he is good, for his mercy endureth for ever.”

And so the ark of God dwelt once more with the tabernacle as in the days of the wilderness, and the glory of the Lord with His people. Henceforth Jerusalem is the centre of all Hebrew life, civil and religious. These two were one, more vitally so than in any other state in history.

CHAPTER IV.

FROM SOLOMON TO THE CAPTURE OF JERUSALEM BY
THE BABYLONIANS.

20. THE PEOPLE AND THE LAW. — The Jewish people had long ago accepted their *National*

^a 2 Chr. v. 13, 14.

^b Joseph. Antiq., viii. 4.

Constitution as drawn out by Moses, and that too with its inseparable conditions of blessing and of cursing. Five hundred years before this consolidation at Jerusalem (B.C. 1004) under Solomon, as the tribes stood in deep solemnity, half on Mount Ebal, half on Mount Gerizim — Ebal barren and stony, Gerizim lovely and fertile—Joshua had read over the law and all the words of Moses, both the blessings and the cursings; and the people as a nation had pledged themselves, “We are witnesses.”^a And all their history proved Moses true. When they kept the Law they had peace and prosperity; when they violated it, strife and adversity; when they repented and reformed, prosperity smiled again. But ah! how much more of cursing than of blessing was their due! As the prophetic mind of Moses uttered cursings far grander than the blessings—and how else could he, knowing the people as he did?—so the Jews in their infatuation drew down upon their heads disasters and miseries before which in intensity their times of glory fade into nothingness. That curse of Moses, “wherein nature is exhausted for terrific images,” “a sublimer curse than ever rang through the passionate wrath of prophecy,”^b came most terribly and minutely true in the real horrors of Jewish history. Read the words in Deut. xxviii., “The Lord shall smite thee,” &c. Are they not like a commentary on facts occurred rather than a foreboding of what was to occur? Point by point how true came all this!

21. APOSTASY.—The pulse that would tell how far the heart of the people kept loyal and true to God and the Law beat in Jerusalem: and there let us watch it again. How woefully significant is the fact that the *first apostate* should be *Solomon* himself, he in whom wisdom and worship dwelt above the reach of other men. But indeed he had

^a Josh. viii. 32, and xxiv. 22.

^b De Quincey.

acted as an autocratic despot in affairs religious as well as civil. His foreign connection, his many heathen wives, his army of cavalry, were all against the principles of the Hebrew law. Worse than that. On yonder hill, over against the very Temple of Jehovah, the one and only God, altars are reeking, and strange priests performing obscene and barbarous rites, and in the name of the king the people are falling down before the accursed idols of Egypt and Edom, Sidon and Ammon !^a That is the first stroke in the knell of Jerusalem.

For 400 years the city continues in high career, united still religiously with all the Hebrews, though divided civilly, until her iniquity is full, and the sceptre is torn for ever from the line of David. During this period we witness the same strange conflict of vice and virtue in high places ; vicious princes alternating with virtuous, and the vicious predominating.

22. THE PERIOD OF THE REVOLT.—No sooner had *Rehoboam*, Solomon's son, begun his reign than his violence alienated from him at Jerusalem all the tribes but Judah and Benjamin. This *Revolt of the Ten Tribes* caused the separation of the two kingdoms.^b Samaria became the capital of the kingdom of Israel, with Jeroboam as first king. We cannot stay to narrate the fortunes of that kingdom. It lasted only 250 years in all, with a succession of vicious and impious kings from Jeroboam to Hoshea. The infamous names of Ahab and Jezebel stand out therein pre-eminent for impiety, cruelty, and blood-guiltiness. Two great prophets, Elijah and Elisha, were chiefly concerned in the welfare of the seceded kingdom, and did most of their mighty or merciful acts within its bounds. But though thus highly favoured by these interpreters of God, the northern kingdom was less attached to the worship of Jehovah than it was prone

^a 1 Kings xi., and Josephus viii. 7.

^b 2 Chron. x.

to that of Baal, the Sun-god, so assiduously served by the neighbouring Phœnician peoples. This fact laid it open to disintegration as a Hebrew state, divorcing it more completely from the southern kingdom; and finally made it fall an easy prey to the young Assyrian monarchy, when that first began to sprout westward. In three captivities the people were completely withdrawn and lost in Assyria.^a Hence the expression, "The *Lost Ten Tribes* of Israel." Their place in Samaria was largely filled up by strange nations not at all of the house or kinship of Israel.

23. THE CITY IN THE TIME OF DIVISION.—To return to Jerusalem: just so far as they of Judah realised the proverb of Solomon, "Righteousness exalteth a nation, but sin is a disgrace to any people," to that extent did they prosper beyond those of their sister kingdom of Israel. Their royal names were not all wicked like those of Israel, neither was their kingdom without peace and prosperity at times. All the longer reigns were good and fortunate. All the rest either "did right, but not with a perfect heart," or, with more mournful frequency, "did that which was evil in the sight of the Lord." And still throughout the whole record^b we hear ever this sad refrain of the chroniclers, "Nevertheless the high places were not taken away."^c With an astonishing perverseness the Hebrew people obeyed that idolatrous tendency to connect the worship of the Invisible God with the tops of hills and the groves unholy planted there, which we know was a chief feature of pagan life in the old times when our own hill-tops of Britain glared with the fires of Baal. This unfaithfulness to Jehovah and the Law was never more open and audacious than in the troublous times that preceded

^a 2 Kings, xv., xvi., xvii.

^b 2 Chr. xi.-xxxvi.; and 2 Kings i.-xxiv.

^c Read Jer. vii. 31-32.

the captivities. Just when, for the political reason which we shall have to state, the whole vital energies of the Hebrew constitution, civil and religious, required to be concentrated against foreign encroachments, "the house," within and without, "was divided against itself."

24. EGYPT.—Palestine was then the block of separation between the old power of Egypt and the new and rising power of Assyria, and each tried to overstep it in order to strike at the other. Within three years after the death of Solomon, and coincident with the general apostasy of Judah, a descent was made upon that kingdom, as a scourge from the hand of the Lord, by *Shishak, King of Egypt*, with a numerous army.^a Jerusalem was taken and the temple despoiled of its treasures. This was the *First Capture of Jewish Jerusalem*, and the precursor of many more. Strange that the first blow should thus be given by Egypt, the old slaveholder !

25. TIME OF AHAZ.—But in spite of many such warnings and many timely deliverances, in spite of the exertions of the good kings to reform and strengthen the state, iniquity and idolatry increased, and the corruption of people, priests, and princes grew deeper year by year. The end was seen approaching during the reign of *Ahaz*, the most profligate in an age of profligacy. Sin ran riot in the land : in the heavy words of the prophet, "they drew iniquity with cords of vanity, and sin as it were with a cart-rope."^b The voices of the prophets (*Hosea* and *Amos* for *Israel*, and *Joel* and *Isaiah* for *Judah*) rose shriller and higher, giving warning of approaching judgments : "Alas for the day ! Blow ye the trumpet in *Zion*, and sound an alarm ; for the day of the Lord cometh, a day of darkness and of gloom."^c Judgment followed judgment, till there was no room, no whole spot, to

^a 2 Chron. xii.

^b Isaiah v. 18.

^c Joel i. and ii.

smite any more with the rod of chastisement.^a The country was desolated by earthquakes, famine, and drought; cities were burned and the land ravaged by enemies from near and far, and a small remnant of faithful souls seemed Jerusalem's only security against the fate of Sodom and Gomorrah. That small remnant, however, averted the ruin yet a little while.

26. TIME OF HEZEKIAH.—Under *good King Hezekiah* we find the influence of the pious remnant strongly at work. "There was great joy in Jerusalem; for since the time of Solomon there was not the like in Jerusalem."^b A signal mark of divine favour was then granted, one which could not but recall the time when the Arm of the Lord was revealed in the destruction of Pharaoh's pursuing hosts. In 710 B.C. a vast Assyrian army, under their king Sennacherib, marched into Judæa on their road to conquer Egypt, and threatened Jerusalem. But a sudden plague, "the angel of the Lord," averted the attack; for one morning 185,000 corpses lay in the camp of the Assyrians.^c

27. TIME OF HEZEKIAH'S SUCCESSORS.—If you would understand the spirit of Hezekiah, study him as he appears in his dangerous illness, when the shadow "in the sun dial of Ahaz" receded ten degrees as a sign to him of longer life.^d

After Hezekiah there were seven reigns before the great Captivity, but all were evil, except Josiah's. None exceeded *Manasseh* in irreligion and tyranny. Among the many vile deeds for which the Jews still execrate his name, tradition places the martyrdom of the prophet Isaiah, who is said to have been "sawn asunder."^e He was at length carried in chains to Babylon, and there in the dungeon repented, and was restored to his kingdom. "And

^a Isaiah i. ^b 2 Chr. xxx. 26.

^d Isaiah xxxviii. and 2 Kings xx.

^c 2 Kings xix.

^e See Joseph. x. iii. 2.

then Manasseh knew that the Lord he was God ;" ^a and lived a holier and a wiser life. . But he could do little to retrieve the evil consequences of his former character.

28. TIME OF JOSIAH.—It was a noble but a most discouraging task that *Josiah, the boy-king*, set himself to when he came to the throne. Devastation had spread over the land ; the temple was in ruins ; the high-places were filled with idol-altars. To destroy the evil and repair the good was his life-long endeavour. The old faith had died out ; the old Mosaic Law and righteousness along with it were forgotten : to what utter extent we can see by the incident of the finding of an original copy of the Law among the débris of the temple. ^b Josiah repaired the temple and restored the Law. In a solemn scene, which recalled the old days of fidelity, the covenant was renewed before the Lord in the temple : "and all the people, great and small," were "caused to stand to it." ^c But alas ! the day of reform had come too late. The busy sounds of the workmen repairing the temple, the acclamations of the multitude at the splendid Feast of the Pass-over which the king kept in his eighteenth year—as if piety and peace were again to dwell in Jerusalem—were but the prelude to the shouts of the invading armies already on the march ; and contrasted strangely with the dirge which *Jeremiah, the poet-prophet*, was already raising, wherein he sang by anticipation the fate and fall of his beloved city, the last of her kings, the people captive, and the temple burned. Pharaoh Necho of Egypt, going up against Assyria, ^d was opposed by Josiah as a vassal of the "Great King ;" and Josiah was slain on the historic plain of Esdraelon.

29. SUFFERINGS OF JERUSALEM.—Then began a succession of terrors in which the unhappy

^a 2 Chron. xxxiii.

^c *Ibid.* vv. 30-32.

^b 2 Chron. xxxiv.

^d 2 Chron. xxxv. 20.

city was torn and tried by friend and foe, and tossed from hand to hand. Her rulers were mere "shadows of kings," siding now with the power on the Tigris and Euphrates, now with that on the Nile, and chastised now by the one and again by the other. *Necho of Egypt* took Jerusalem and carried Jehoahaz, the king, a captive to Egypt.^a And now the mighty monarch arose in the East who was to put an end to what remained of the glory of Jerusalem, *Nebuchadnezzar*, the Great King. As the burden of Isaiah had been the approach of Sennacherib, so the burden of Jeremiah was the approach of Nebuchadnezzar. He stormed the city, and carried the *King Jehoiakim*, with many of the princes, including Daniel and his three comrades, into bondage in Babylon.^b Jehoiakim was restored again to his kingdom, but only to plunge deeper into folly and excess, and end at last in being "buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." ^{c & d}

30. NEBUCHADNEZZAR.—Young King *Jehoiachin* had reigned only three and a half months when Nebuchadnezzar came again and carried off the king, the treasures of the temple, "all the men of might," the army and nobility, and all the skilled artizans to that vast country of captivity that now had swallowed up the fairest of the Hebrew race.^e Untaught by all these misfortunes, and unheeding of the predictions and counsels of the prophet Jeremiah, who for his persistent boldness was thrown into a foul dungeon full of mire,^f the new King *Zedekiah* provoked again the wrath and vengeance of the mighty monarch of the East. And this time all was over. What Nebuchadnezzar had left undone his captain Nebuzaradan relentlessly completed. The city was taken after a considerable

^a 2 Chron. xxxvi. 3-5.

^b 2 Chron. xxxvi. 6, and Dan. i. 1.

^c Jeremiah xxii. 19, and Josephus Antiq. x. 6, 3.

^d Such is an ass's burial at Jerusalem and other eastern towns still.

^e 2 Kings xxiv. 10.

^f Jeremiah xxxviii.

siege, and left a mass of ruins ; and the remainder of the people led captive into Babylon (B.C. 587). The wretched king himself, in an attempt to escape, was caught near Jericho, and carried to Riblah in Syria before Nebuchadnezzar. After beholding the fearful sight of his children and his officers being slain before his face, his eyes were put out ; and then, blind and childless, he was led away, a melancholy spectacle, this, the last of David's royal line, to his far foreign prison, there to die. "Weep ye not for the dead ; but weep sore for him that goeth away ; for he shall return no more, nor see his native country."^a And that fabric of strength and beauty, the Temple of the Lord, with all its spacious courts, its roofs of cedar and walls of gold, was torn down and wrapt in flames. The walls and towers and palaces of the royal city were levelled with the earth or burned, all in one common blackened ruin.

31. JEREMIAH.—Zion's temple was no more ! The Lord had hid His face.

Well might the captive Jews, thinking of the glory that had been, as they sat "by the rivers of Babylon," "weep when they remembered Zion." "They required of us a song, saying, Sing us one of the songs of Zion."^b Ah ! sing, when no more the temple rings with joyous praises as of yore ?—"Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire : and all our pleasant things are laid waste."^b "How, then, shall we sing the Lord's song in a strange land ? If I forget thee, O Jerusalem, let my right hand forget her cunning."^c

But there was one who remained behind in Jerusalem to sing her sad fate, a song of a new sort, but surely also of the Lord. He had lived through all the horrors of siege and famine, had seen her fall, and at one stroke lost his home and the dwelling of

^a Jeremiah xxii. 10.

^b Isaiah lxiv. 11.

^c Psalm cxxxvii.

his God. But though greatly tempted to leave, he chose to stay among the miserable remains of his country, and mourn over the ashes of the fallen queen of cities. If never had city such a miserable fall, never had fallen city such a swan-song poured over it as were the passionate and pathetic words of Jeremiah. The whole soul of Jerusalem seems to gush forth in his dirges. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"^a

SECOND PERIOD.

B.C. 587 to A.D. 71.

From the Babylonish Captivity to the Destruction of Jerusalem by the Romans.

CHAPTER V.

RESTORATION.—STRUGGLES AGAINST FOREIGN DOMINATION.—ROMAN ASCENDENCY.

32. SURVIVALS.—But had the race melted away for ever? Other nations similarly treated have faded away and perished from the page of history. But the Jews had in their possession an eternal truth which saved them—the knowledge of the One living and true God. In no ambiguous or parabolic sense the name of the Lord was their salvation. Their temple and their city were fallen; the ark of the Lord was lost; but the sublime idea of Jehovah had sunk into the life and consciousness of the people, and wherever beat a Jewish heart—by the banks of the mighty Tigris or Euphrates, far away amid the interminable plains of Babylon, or

^a Jer. ix. 1; and see Lamentations, *passim*.

beneath the shadow of the pyramids, or along the valleys and the hills of the desolate homeland—*there* dwelt the invisible ark of God.

33. THE RETURN.—For a little over half a century the city lay silent and desolate. Then the Lord brought back the captivity of Zion. Seventy years is the complete term of captivity, reckoning from the first great detachment to the Edict of Return.^a

In the first year of the reign of Cyrus,^b about 50,000 patriotic Jews, with their beasts of burden and some of the sacred vessels, returned, under the leadership of Zerubbabel, to the ruins of Jerusalem.^c A new temple, less magnificent by far than Solomon's, but slightly larger, was at once begun. Once again the altar smoked with sacrifice, and the worship of the Lord was renewed upon the holy place. But what a contrast with the former grandeur there! More like a battle, where the victors shout and the vanquished weep, was the scene when the foundation of this temple was laid—one of mourning mingled with rejoicing. While the people shouted aloud for joy, "the ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice."^d

34. THE NEW TEMPLE.—Tardily through twenty-one years the new temple rose; for enemies hindered the work. The Samaritans had offered their aid at first; but, being rejected, not only on account of being half idolatrous but also as being alien in race, they used all possible influence at the Persian court, and by obstruction at home, to prevent the restoration. But at last, in the reign of Darius Hystaspes, under the stimulus of the prophets Haggai and Zechariah, the temple was completed, such as

^a The Jews were so well settled in their exile that only the poorer portion availed themselves of this edict.

^b Successor to that Darius the Median who had ended the days and kingdom of Belshazzar the Chaldean.

^c Ezra i.

^d Ezra iii. 11-13.

it was. These were the men who raised the drooping spirits of the people by showing to them the greater glory that was yet to come. "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts."^a Though material grandeur be lacking, yet there shall be "Holiness unto the Lord." Better the wooden altar and the bare walls ungarnished, where God is served with an undivided allegiance, than the gorgeous golden House of Solomon and the magnificence of his regal line with all their wickedness and apostasy! Hence manifold more hope for the redemption of Israel! ^b

35. UNDER EZRA.—About eighty years after the Return another accession of strength came from Babylon (B.C. 450 to 445) in the persons of *Ezra* and *Nehemiah*. They were both needed in their respective capacities. Ezra was, as he calls himself, "a ready scribe," and of priestly descent. Nehemiah was a man of action. Ezra came first, leading another band of pilgrims, including many of the priesthood.^c He found so little progress made even in eighty years, and so many abuses prevalent, that, as he tells us, he "sat down astonished" amid the ruins "until the time of the evening sacrifice," overwhelmed with the misery of the place. His first effort was to reform "the strange marriages" of Jews with heathen wives; and he did it so effectually that such a thing has ever since been practically unknown among the Jews. His next was to restore the Law.^d Ezra, "the priest, a scribe of the law of the God of heaven," gathered all together the Sacred Books in order, so that the people might always know the revealed mind of the Lord. The covenant was renewed by the taking of an oath; and idolatry (at least in the old sense) was known no more in Israel.

^a Haggai ii. 9.

^c Ezra vii. and viii.

^b See Zech. iv. 6 and 10.

^d Neh. viii.

36. UNDER NEHEMIAH.—Thus did Ezra engage in the social and internal economy of the city. But a strong man was wanted to control its civil affairs. Nehemiah proved to be the man. He was cup-bearer to the Persian King Artaxerxes. But, moved by the distressing reports of the bad state of affairs at Jerusalem, he applied for and obtained full authority to return to “the city of his fathers’ sepulchres, that he might build it.”^a His great act was the rebuilding of the walls, and fortifying the city as a stronghold. This was a politic stroke on the part of the Persian court; for its power was no longer supreme. A new empire, that of Greece, had been aroused in the West, and was driving Persia back into the East. The knowledge of this fact will explain at once the caution and secrecy with which Nehemiah (albeit armed with the king’s authority) proceeded on his mission, and also the boldness with which the neighbouring tribes, Samaritans, Ammonites, and Arabians, opposed the restoration. He went out by night and took a survey of the ruins. In his simple but vivid narrative we fancy we can see him, perhaps by the spectral shine of an eastern moon, groping stealthily about among the fallen blocks of masonry, retracing the plan of the walls and gates, while all within the city lie sleeping. In spite of the jeers of Sanballat and the rest of their jealous neighbours, Nehemiah and the people set to work. And now a sight was seen, terribly symbolical of the after-history of these same walls. So open and defenceless was the city, and so numerous and troublesome were the enemies, that the very labourers were armed while they worked; all ranks and orders took their turn of labour, one half working while the other half watched, day and night, like soldiers fortifying a camp in the midst of foes: “every one with one of his hands wrought in the work and with

^a Neh. ii.

the other hand held a weapon."^a Never were city walls so strangely builded. Yet in the incredibly short space of fifty-two days,^b the old blocks had been heaved up again, and once again the city stood girt round with an impregnable line of battlements as in the olden time. Once more Jerusalem raised her head, a queen among the cities, ready to start on another long career of splendid interest and marvellously varying fortunes, to end again in a series of convulsions and disasters.

37. GREECE IN JERUSALEM.—All the great empires that sprang up as the world went on came to Jerusalem ; and it may truly be said that whenever they lost paramount influence over it their power was on the wane. Egypt, Babylon, and Persia had come, and would come again at intervals when their power received temporary revival.

But the strangest coming of all to Jerusalem was certainly when Greece first appeared. Alexander the Great, having overthrown Darius and with him the supremacy of Persia at the battle of Issus (B.C. 333), was now in full career rapidly adding all the provinces of the world to his dominion. The Jews, who had long sided with Persia, had everything to fear from his approach. Consternation reigned at Jerusalem. The youthful conqueror stood with his army on yonder hill to the south, looking down on the city and temple. But behold ! a strange procession winds up the valley to meet him—the whole multitude of the people clad in white ; and in front of them the priests in their sacred vestments, headed by the high priest in his robes of purple and scarlet, and on his head the mitre with the name of God emblazoned there in characters of gold. Prostrate the monarch fell and worshipped. "Why do you worship this man ?" his generals remonstrated, "you whom all men worship, the conqueror of the world ?" "I wor-

^a Neh. iv.

^b Neh. vi. 15. Josephus xi. 5. 8, gives two years four months.

ship," he answered, "not the high priest, but his God;" and entered the holy city not to strike but to preserve.^a

38. SYRO-GRECIAN PERIOD.—Greece herself never harmed Jerusalem with fire or sword. But an offshoot of hers—the Syro-Grecian kingdom—did so most cruelly. And while the Grecian domination lasted, for over 150 years after Alexander's conquest, a more deadly harm than fire or sword could do was inflicted in the subtle influence of Grecian culture, philosophy, and modes of life, Grecian vices and idolatry silently supplanting the native Jewish law and religion. Nor was this surprising. The whole world was smitten with the desire to imitate Greece, to *Hellenize*, as it was called,—there was something at once so pleasing and so human in the Greek civilization.

39. AFTER ALEXANDER.—The world received a shock by the early death of Alexander, and anarchy everywhere prevailed.

On the partition of Alexander's dominions, two famous dynasties sprang up,—the Seleucidae, whose capital was Antioch, and the Ptolemies, whose capital was Alexandria. Judæa lay between; and both for politic reasons favoured its independence. But it suffered much between them, and was frequently taken and retaken in their mutual conflicts. But on the whole there was no sheer cruelty, only the misery incidental to the situation, as Josephus says, "like to a ship in a storm, which is tossed by the waves on both sides." As usual they brought the chastisement on themselves. Their rulers quarrelled, chiefly about the tenure of the high-priesthood, which by bribery was sold and resold at the court of Antioch. Onias, a godly man, was superseded thus by Joshua, and murdered. Joshua was in turn superseded by another Onias. They aped Grecian manners, and did

^a Joseph. Ant. xi. 8. Milman calls this episode "a romantic and picturesque story;" but he narrates it all the same in his History.

all they could to undermine the national Jewish character and institutions. They assumed Greek names—Onias calling himself Menelaus, and Joshua, Jason. All this was to curry favour with the Syro-Grecian court.^a Jason was the most infamous; he neglected the temple rites, and corrupted the youth of the city by instituting a complete course of Grecian games and pursuits. “Jason, that ungodly wretch, and no high-priest,” exclaims the Second Book of the Maccabees.

40. ANTIOCHUS. — *Antiochus*, surnamed *Epiphanes*, the Illustrious (and also *Epimanes*, the Madman), one of the Seleucidae, king of Syro-Phœnicia, after subjugating Egypt, marched against Jerusalem in its state of distraction, and made sure work of it (B.C. 170). He seized the pretext of putting down a revolt Jason had raised; took the city, massacred within the space of three days 40,000 young and old, demolished the walls, burned the finest buildings, pillaged the temple, and desecrated every holy thing and place in the city. Worst crime of all in the eyes of pious Jews, “he built an idol altar upon God’s altar, and slew swine upon it.” He dedicated the temple itself to Jupiter Olympius, and compelled the people throughout the land to worship the Greek gods or die. So great was his madness, that he seemed minded to exterminate the Jewish race and religion. One Sabbath day, when the streets were thronged with those going to the celebration of the Sabbath, his officer, “that detestable ringleader Apollonius,” let loose his army, and slew great multitudes. All Jewish rites, such as circumcision, were forbidden. Many and conspicuous were the martyrdoms, such as the seven brothers and their mother, who one by one were cut and mangled to death; the aged scribe Eleazar, ninety years old, who, rather than “go to a strange religion,” went to

^a See the whole miserable story in 2 Maccabees, ch. iii. to v. and Josephus Ant. xii. 4 and 5 ch.

the torture, and left, as he said, "a notable example, to die willingly and courageously for the honourable and holy laws."^a

Hunted, hanged, burned, flayed, sawn asunder, tormented, and tortured in the most fiendish ways, never was the Hebrew people so near extinction—and with them the worship of the true God—as at the hands of Antiochus, this monster of cruelty.

41. **THE MACCABEES.**—"And there was very great wrath upon Israel." But there is an old Hebrew proverb, "When Israel is in the brick-kiln, then cometh Moses." A Moses did come at this juncture, in the person of Judas Maccabæus. He broke up the power of the oppressors, cleared the land of the Syrians, and with his equally valiant brothers, Jonathan and Simon, after him, made it once again free and prosperous. They were to Palestine what Wallace and Bruce were to Scotland; never were truer patriots, and never better cause than theirs.

42. **JUDAS MACCABÆUS.**—The father of the Maccabees, Mattathias, a priest, had retired in rage and horror from Jerusalem, and abode with his five sons among the mountains. He was then an old man; but he incited his sons to free their country, and gave the command to Judas, as being the boldest. Speedily the news of a revolt ran through the land; and the bravest and most desperate took arms, and flocked to the standard Judas had raised. Antiochus sent general after general, with large armies against him, only to meet with disaster at the hands of Judas and his small but devoted band of Jewish warriors. At Beth-horon, at Emmaus, and in Idumæa crushing defeats were inflicted on the Syrian hosts. Triumphant everywhere, at last the heroes who had thus nobly dared and done for God and country, regained their holy capital—to praise God for his help, and to lament the defile-

^a See 1 Macc. i., and 2 Macc. v. to viii.

ment and the wild disorder they saw therein. After another great victory, Judas strengthened his cause by a treaty of alliance with the rising power of Rome (B.C. 161). He was elected high-priest by the choice of the people ; and thus it was in the united capacity of high-priest and general that he met his end on the field of battle, gloriously ; as he had lived, so he died, the champion of his country's freedom.

43. JONATHAN AND SIMON.—Jonathan, his brother, succeeded him in the offices of high-priest and leader ; and established himself so strongly as prince of Judæa that he was courted by the rival claimants to the throne of Antioch and by the Egyptian court. After a brilliant and prosperous career, he was taken prisoner by treachery and basely put to death by Tryphon, a general, who usurped the Syrian kingship. *Simon*, another brother, next assumed the leadership, with the acclamation of all the people. He entered into his dead brothers' labours, and the land had rest under his rule, enjoying immunity from the Macedonian yoke that had so long galled it on both sides, from Egypt and from Antioch. Halcyon days those were in Israel, when "the ancient men sat all in the streets, communing together of good things ; and the young men put on glorious and warlike apparel."^a

44. THE ASMONEAN SUCCESSION.—When he was now old, Simon was treacherously murdered at a banquet in Jericho, along with his elder son. But another son, John Hyrcanus, escaped, to maintain the prosperity and the glory of the Asmonean race of rulers for thirty-one years. His descendants, however, proved unworthy of their noble origin. Crime and misery wore them away, till at length a new dynasty, the Herodian, superseded them in the regal function. Aristobulus, son and successor of John Hyrcanus, died of remorse for murdering his brother.

Alexander Jannæus, the next, died after a reign of atrocities and wars. His widow, Alexandra, reigned for eight years. Their two sons then disputed the sovereignty, the elder, Hyrcanus, and the younger, Aristobulus. And now it was that a new element moved on to the troubled arena of Jewish politics. An Idumæan of noble birth, named Antipater, became chief minister of Hyrcanus, and used him simply as a tool to further his own ambitious views. He fomented the brothers' quarrel. The indolent Hyrcanus had yielded the sovereignty to Aristobulus. But Antipater schemed the recovery of it. At this time *Pompey*, the great Roman, was at Damascus, and both parties sent to conciliate his favour. Aristobulus prevailed, but so vacillated and prevaricated that Pompey came down to punish him. Thus it was a civil feud, nay more, a family feud, that again brought in the oppressor. By means of this, Antipater managed to get his own family into power. Herod, his son, became king by the nomination of the Romans. Aristobulus and his sons, as well as another Aristobulus who united the blood of both Hyrcanus and Aristobulus, still struggled for their position. And at last Antigonus, the last Asmonean prince, after a vain but desperate resistance to Herod and the Romans, died under the Roman lash. The noble line of the Asmoneans was extinguished. But this great service they had rendered: for more than a century and a quarter they had kept the Jewish nationality apart, so that it was neither absorbed on the one hand in Egypt nor lost on the other in Syria. Then came Rome, and henceforth Judæa was independent no more.

45. UNDER ROME.—The beginning of the end dates from *Rome's Arrival* (B.C. 63). Rome was the hammer that was to break in pieces the devoted city and people. Rome was the iron sceptre, the fourth beast, "with great iron teeth," of Daniel's visions. Judæa became a Roman province, and merely the

show of independence remained to it with its Herodian line of puppet kings.

Calamity after calamity now ensued. Pompey, the supreme man of the time, arrived at Jerusalem, but met with resistance for three months. Aristobulus with his soldiers stood at bay within the fortress - temple. There fell 12,000 Jews; and then "the abomination of desolation" was set up in the holy place. Into the Holy of Holies (where even the high-priest might enter only once a year) strode the heathen conqueror, lifted aside the purple veil, looked on the empty space, and retired in wonder and scorn at such an absurd shrine of Divinity!

Next came (B.C. 54) another Roman triumvir, the rapacious *Crassus*, and stripped the temple treasury of 10,000 talents, in value estimated at two million pounds sterling. His memorable fate at the hands of the wild Parthians overtook him almost immediately, a judgment, said the pious Jews, for his villainous sacrilege!

46. HEROD THE GREAT.—After many bold intrigues and daring strokes of policy, Herod (son of Antipater) won the Roman favour and had the crown of Judæa conferred on him by Antony and Augustus (surviving triumvirs, after the murder of Julius Cæsar). He then proceeded to overcome the Jewish prejudice against him because of his alien Idumæan origin. He married the Asmonean princess, the beautiful Mariamne, sister of the last Aristobulus. He besieged Jerusalem with a Roman army and general (Sozias). After a siege of half a year, the city fell, a prey to atrocious cruelty and rapine. The whole city would have been destroyed had not Herod expostulated that he must not be left "king of a desert."^a

Herod ruled with a firm hand and in great magnificence. He built citadels, and fortified strongholds throughout the land. He built the splendid city of

^a All this period is given at great detail in Jos. Ant., Bks. xiv. and xv.

Cæsarea by the shore, in compliment to Cæsar (Augustus). He filled Jerusalem with palaces and public places of recreation, with all sorts of games and spectacles, after the Greek and Roman fashion. All this was done to please the emperor, but it caused his subjects to mistrust him more and more. They, especially the priesthood, could not regard the establishment of foreign customs and rites as other than impiety. So conspiracies were ever being formed against him, in spite of his many acts of beneficence and all his splendour of state. He lived all his life in constant fear of treachery; and all his most sanguinary acts have this excuse, that he imagined they were in safeguard of his throne. He was only half a Jew, and a usurper. Therefore he ruthlessly made away with all who had any pretensions to royal Jewish blood, even within his own family. And nearly his latest act, the "Massacre of the Innocents" at Bethlehem, on the rumour of the birth of "a King of the Jews," will be better understood in the light of this, the ruling sentiment of his life.

47. HEROD'S CHARACTER.—Herod the Great! —we must think of him as a "splendid monster." Never since Solomon had there been so magnificent a king, so mighty in success, of so capacious an intellect: but never was mortal so miserable in his home. Tragedy dark and bloody dogged his every step. Through jealous suspicion, which was utterly groundless, but prompted by his evil genius, his sister Salome, he murdered the very light of his life, his beloved wife, "his incomparable Mariamne." An awful remorse seized him, "as looked like divine vengeance for the taking away her life:" he sought to drown her memory now in excess of revelry, now in melancholy solitude, till he became mad, for a time. A gloom settled on him for the rest of his life, as though his dark spirit brooded over the past, echoing "Mariamne, Mariamne!" Three of his sons also

fell victims to their father's fury. Strife, mourning, and murder resounded in Herod's sumptuous palaces, and massacre in his streets—blood, more blood! to quench his remorse and fury! And while his own dark spirit was expiring, the pure souls of little children lately slain by his orders in Bethlehem were before the eternal Tribunal: and the new-born "King of the Jews," king in the eternal sense, was safe with His mother in Egypt.

48. **HEROD AND THE CITY.**—Nevertheless, one thing Herod was to Jerusalem, which may not be forgotten. He was the man chosen by God to renovate and prepare the holy city for the greatest Coming that ever signalled either it or earth. The Jerusalem of our Lord was what Herod had made it. He made it the most beautiful of cities, adorned it with palaces unrivalled in wealth and splendour, and fortified it with impregnable towers.^a He replaced the old structure of Zerubbabel, which had lasted 500 years, with another temple (the third or Herod's temple), outrivalling Solomon's in extent and richness—a peerless fabric, "crowning the brow of Moriah with its glittering masses of white marble and pinnacles of gold," and surrounded by beautiful terraces and cloisters.

It is indeed as if Jerusalem had been then adorned for a double event—"as a bride for the bridegroom," and as a victim garlanded for the funeral pyre. The bridegroom soon came, as we know, the Lord Jesus Christ. An obscure event, as it seemed, lost in the blaze of this world's show; a little stir and flutter among the Jewish magnates, stickling for religious authority, since they had lost even the semblance of civil; an official entry of an execution in Rome's huge records: and, so it seemed, one of the many impostors that arose at that time perplexing the Jewish mind was got rid of. Yet people

^a Called Hippicus, Phasaelis, Mariamne, over the walls, as well as the fortress tower of Antonia, over against the temple.

remembered afterwards that He had foretold and wept that other event when Jerusalem should fall as if for ever. And His name it is, more than all her other memories, that ever since has drawn all nations in thought to Jerusalem.

49. PERIOD OF TROUBLE.—It was a much troubled period, one of incessant change and contention, that lay between the death of Herod the Great and the closing scene of the Jewish commonwealth. In the middle of that period our Lord's work was consummated (A.D. 29, most probably). With Archelaus (Herod's successor), who reigned for nine years (B.C. 3 to A.D. 7), with great injustice, passed away the last semblance of independence. It is true that Herod Agrippa (whose fearful death is recorded in Acts xii.), and his son Agrippa (before whom Paul spoke, Acts xxv. xxvi.) were kings with considerable influence and state; but the real ruler was the Roman procurator or governor, resident in Judæa. Hence you will appreciate the deference paid to Felix and Festus. When our Lord suffered there was not even a nominal king, for Herod (Antipas) was merely Tetrarch of Galilee. Pontius Pilate was but one of the many governors who ruled Judæa for Rome, being responsible in the first place to the Prefect of Syria, and supremely to the Cæsar. The people resented such deep subjection to the Romans as they were under, and ever bore it impatiently. When the first procurator was appointed (Coponius), and an assessment of property, with a view to taxation, was being carried out, the proud spirit of the Jews showed itself in an insurrection (B.C. 10), headed by Judas the Galilean, with the war-cry, "We have no lord and master but God." He failed, but not before he had inspired the multitude with a sort of galvanic energy, which broke out in subsequent disturbances, and contributed, through the parties called the Zealots and the Assassins, to the

final ruin of the nation. Henceforth the whole Jewish atmosphere was highly inflammable. Everywhere the people expected the Messiah to set up a new kingdom, and while they fought and died for the hope of it with desperation and violence, the "kingdom not of this world," albeit unheeded by them, was already begun in their midst.

The destinies of Jerusalem were gathering to a close. But ere they fell the genius of all her prophets, priests, and kings had centred in One who outshone them all, and by the infinite mercy of God became Prophet, Priest, and King for all mankind. Then, as if exhausted with that world-struggle and that world-sacrifice then made, Israel sank from out the nations, and the star of Israel set in blood.

CHAPTER VI.

THE GREAT SIEGE, AND THE PRECEDING AND CONTRIBUTORY COMMOTIONS.

50. **TOKENS OF DECLINE.**—All things now rushed headlong towards the setting. All that was strong and noble in Jewish character seemed to conspire to drive the nation to ruin. Their wealth, their pride, their intense patriotism, their unyielding fanaticism which made them cling to their temple and ritual, their stubborn patience under miseries, their daring bravery, all, were fatal to them. Religious pride was the prime cause of their fall. This set them against the Roman rule. "We be Abraham's seed, and were never in bondage to any man," ^a they boasted even then. This made them obnoxious to every other race. This same delusion of pride, which had made them "the betrayers and

^a John viii. 33.

murderers of the Just One," aggravated and complicated by the teaching of the various sects of Pharisees, Sadducees, and Essenes, now hastened on the doom of their race. Yet there is something admirable too in their strong belief in their destiny and stern fidelity to their traditional faith. At this period the whole world was against them; hated and oppressed by the sovereign race—the Romans, who alone could protect them—they were a constant prey to their enemies of other nations; in Babylon and Syria and Egypt they were robbed and murdered on the slenderest pretext, wantonly, by tens of thousands. Still they believed that they alone were the soldiers of God, and that He would again make bare His mighty arm to help them. In such a soil, it can well be understood, the wildest projects, provided they were in the line of Jewish aspirations, would take firm hold.

51. CAUSES OF FALL.—*The immediate causes* that brought on the final fall of the nation are these two. First, their incessant outcry against Rome. Second, and chiefly, their terrible dissensions among themselves. As to the latter, they precluded all hope either of success or a fair settlement with the Romans. As to the former, it grew only stronger after the suppression of Judas the Galilean, and was openly instigated by the party called the *Zealots* who adopted his tenets and whose banner of defiance, "We have no lord and master but God," could not be tolerated by imperial Rome. What could one city, one small people, do against the mistress of the world? It was sheer folly, of the same nature, but greater, as that which prompted resistance to Babylon of yore. It was the very means to court further oppression.

So *outrage followed outrage*, as their impatience of Rome increased. Every sacred right of theirs was violated one after another. Insults and injuries were heaped upon them, which goaded them to tur-

bulent protestations; but instead of redress they received only more violent chastisements. When open war broke out the mass of the people welcomed it with exultation.

52. UNDER CALIGULA.—They suffered much from the mad vanity of *Caligula*, the emperor (A.D. 37 to 41). He took it into his head that he was the equal of “the immortal gods,” and had himself honoured as divine throughout the empire. The extreme of affront was reached when Caligula issued an edict that a colossal bronze statue of himself, as Jupiter the younger, should be set up for worship within the Holy of Holies in the temple at Jerusalem. Legions were ordered up to enforce the edict. But the whole nation, in horror at such utter violation, left their occupations and made a passionate protest. It was evident they would resist to the death. By the brave intervention of Herod Agrippa, the king, and also by the humane policy of Petronius, the Prefect of Syria, the execution of the fatal edict was suspended. But so great were his rage and resentment, and so wild his passions, that had not death timely removed the mad tyrant, a massacre unprecedented in magnitude must have been the result of his impious determination.

53. UNDER CLAUDIUS AND NERO.—Under the succeeding emperors, Claudius and Nero (A.D. 41 to 68), *cruel, rapacious governors* were sent, each worse than his predecessor.

Cumanus needlessly intensified the animosity of the populace against the Roman soldiery. By his menacing attitude on the occasion of a festival a panic ensued, and, in escaping from the soldiers, 20,000 of the people were crushed to death in the narrow streets.

Felix, a man of servile birth, but ambitious, became notorious for his profligacy and daring crimes. It was Felix who introduced the most terrible scourge the city ever had even in her deepest woes, namely,

the Sicarii,^a or Assassins. This infamous band was made up of robbers and fanatics, who, under the pretence of carrying out the Mosaic precepts, secretly murdered all whom they chose to suspect as hostile to their views, or whom they had been paid to remove. Their first victim was the good high-priest Jonathan, whom they struck dead as he went to worship. Doubtless it was part of the same crew that conspired to kill St Paul.^b Henceforth such a convenient tool was not neglected ; all parties employed them to get rid of rivals and even private enemies. No one was secure from the secret dagger.

54. ALBINUS AND FLORUS.—After the brief but upright administration of Festus, *Albinus* arrived. His rapacity was excessive, and his exactions ground down the wasted country. Bribery purchased immunity from him for any crime, even of the blackest dye. Robbers and malefactors who were caught bought their pardon, and those who crowded the prisons were liberated on payment of ransom. Thus the prisons were emptied. The rival or deposed high-priests, who had wealth enough to secure the mercenary governor's favour, were allowed to maintain each a band of armed retainers, and kept the city in perpetual commotion.

The fatal crisis came at last, and it was the next governor, *Gessius Florus*, who brought it on. If Albinus had chastised the people with whips, Florus chastised them with scorpions. By his wholesale plunder, by his refusal to redress their just grievances, and by his unrelenting persecution, Florus drove the people into open revolt. As they themselves protested, it was a revolt against Florus rather than against Rome. The spark that kindled the conflagration fell at Cæsarea—the old feud between the Greeks and the Jews, who were in equal numbers

^a So named from *sica*, a dagger, which they concealed beneath their cloaks.

^b Acts xxiii. 12-21.

there. Florus refused justice, but demanded a large sum from the sacred treasury, for which he was reviled by the citizens at Jerusalem. He marched thither in great fury, poured in his troops to kill and plunder, and did not desist until by the sword and by crucifixion there had fallen that day 3600, without distinction of rank, sex, or age. His covetous eye was towards the temple, where he knew great masses of treasure lay ; but his attempts to force his way to it even by massacre were foiled by the violence of the crowds. He retired to Cæsarea, leaving the city boiling with rage.

55. ELEAZAR.—Meantime *leaders appeared* for the insurrection. The entreaties of Agrippa, the tears of his sister Berenice the beautiful, the influence of all the higher classes were of no avail. The war faction was strongest. *Eleazar*, son of Ananias the high-priest, put himself early at the head of the insurgents, and occupied the temple. The moderate or peace party, which included all the wealthy classes, supported by the royal troops (sent by Agrippa as a last forlorn hope), occupied the Upper City, but were evicted thence by Eleazar.

Manahem, a son of the too well-remembered Judas the Galilean, having plundered Herod's armoury in the fortress of Masada above the Dead Sea (where the first hostile move had been made by the slaughter of the Roman garrison), came "in the state of a king" to Jerusalem, completed the discomfiture of the royal party, and besieged the remains of the Roman cohort in the three great towers of Herod into which they had been forced to retreat. But Eleazar, jealous, took and slew him.

The insurgents pressed on the siege of the towers, and the Romans surrendered on condition of life. But no sooner had they laid down their arms than Eleazar's partizans fell upon them and slew them, in spite of the solemn treaty, and that, too, on a Sabbath-

day. This atrocious deed cast a gloom of melancholy and foreboding over the whole city.

On that self-same day and hour, says Josephus, as if by the direction of Providence, the Greeks up in Cæsarea, emboldened by the connivance of Florus, suddenly rose against the Jews, and "in one hour's time above 20,000 Jews were killed, and all Cæsarea was emptied of its Jewish inhabitants."

56. CESTIUS GALLUS.—This act inflamed the whole nation to madness. There was now no going back. The violent actions of the seditious among them had already compromised them with Rome. Their own hands were imbrued with blood. Their brethren everywhere seemed proscribed for slaughter. They fell by the thousands and tens of thousands in almost every Syrian town and village. In Alexandria their rashness was visited with a terrible carnage—the whole Jewish quarter overflowed with blood, and 50,000 of them lay dead in heaps. If mankind had thus declared war against them, they dared to rise in arms even against all mankind. Say, was there ever greater spirit shown by any race in the annals of history?

Cestius Gallus, the Prefect of Syria, came down from Antioch against Jerusalem, with an army to suppress the rebellion. But for some reason or other, he retreated, when the city was really within his grasp. This came about, Josephus thinks, "owing to the aversion God had already to the city and the sanctuary." Wild multitudes poured out after the retreating legions, and turned the retreat into a flight. In the ofttime fatal pass of Bethhoron (6 miles west) the army of Cestius was completely routed—nearly 6000 fell, of foot and horse—and received the most disgraceful defeat ever experienced by the Roman arms in the East. (Nov. A.D. 66).

57. VESPASIAN.—Nothing more was wanting than this unexpected success to complete the infatuation of the common mass of the people. Resist!

resist ! was the cry everywhere. The fury, the enthusiasm, the wild hopes of the nation at large were now all for war. At that time the rest of the world was at peace, and therefore Rome was free to send to Palestine her finest troops. Rome seldom had an abler general than *Vespasian*, now chosen for this war. Never was a finer army put into the field than that which he now led against the Jews, and never had army harder work to do. By the spring of 67 *Vespasian* was on the march. Forces were organized to oppose him.

The Jewish command in Galilee had been entrusted to the celebrated *Josephus*, the historian, a man of high priestly and also of Asmonean descent. He fortified all the defensible towns, raised an army of 100,000 men, and thoroughly disciplined them. An obstinate resistance was made in place after place, and the war dragged slowly but fiercely on for two years. What tales to tell of heroism, of romance, of horror, as step by step the Jews were driven down—how Jotapata was betrayed and its gallant commander, *Josephus*, was caught ; how the blue waves of Galilee grew red with blood ; how Gamala fought and Gischala fell ; and how the tide of war surged up at length to the walls of Jerusalem !

58. JOHN OF GISCHALA AND THE ZEALOTS.
—Meanwhile fugitives from the war and malcontents of all sorts filled the city to overflowing. For many months before the Romans came up the city was a scene of continual carnage, resulting from the furious collision of factions. To wish for peace was to be a Romanizer, and that was to be marked for plunder and destruction, as a traitor to country. Matters came to such a pass under the sway of these Zealot robbers that when they began to defile the sanctuary with their unhallowed violence, and had made a mock of the high-priesthood by electing to that office a mere clown, the citizens in mass

rose against them, and a fierce civil war was waged. The Zealots were driven into the outer temple and besieged there. But through the subtle duplicity of one *John of Gischala* (already infamous in the war), an army of 20,000 Idumæans, men of fierce habits, came to the relief of the beleaguered Zealots, and, in a night of awful storm, surprised the city, took the temple, and in the morning 8500 dead bodies lay piled on the sacred court. Two aged high-priests, Ananus and Jesus, the last good counsellors of the people, were slain and cast forth unburied to the dogs. Day and night the ruffian fanatics glutted their vengeance with blood, and thus perished 12,000 of the noblest in Jerusalem. The moderate party, the only remaining hope of the nation, was thus exterminated.

59. **FACTIONS.**—Then the war party split and turned their arms against each other. The city was divided between three hostile factions which thus arose. John of Gischala, supported by his wild Galileans and his own crafty yet masterful spirit, soon drew after him the most of the Zealots, and became virtual tyrant of Jerusalem. Eleazar, incensed at this superiority, seceded, and seized the lofty position of the inner court of the temple, where was abundance of provisions. And now a third able villain appeared, *Simon, son of Gioras*, at the head of the Sicarii, or Assassins, and the Idumæans, and, despite his being infamous for a long series of enormities, was hailed as a deliverer from John's cruel tyranny. Thus, cooped up in the inner temple, Eleazar was besieged by John, who in turn, holding the Lower and Middle City, was besieged by Simon from the Upper City: and so, day and night, in assaults and sorties and counter-assaults, the ferocious triple contest raged more and more fiercely. "The people of the city were like a great body torn in pieces," and the streets never ceased to run with blood. All factions, however, combined to plunder

and murder the defenceless people. Glutted with blood and rapine, the ruffian bands roamed through the city, drunken and dressed in fantastic or female garb, committing unutterable impurities and stabbing without mercy all they met.

60. MISERY OF THE CITY.—*Still the Romans delayed.* “For,” to put the argument of Vespasian in brief—he was now emperor (A.D. 69), and had resigned the military command to his worthy son Titus—“let the wild beasts tear each other to pieces in their dens; there will be less work for the Romans.”

War, tyranny, dissension, three great evils, raged, and now a fourth stalked in, gaunt famine—surer conqueror than the Romans. For, in the fight between John and Simon, the immense granaries of corn were set on fire, and wasted.

The city was at once a living grave and a howling Inferno. No regard was held for life; none buried the dead; none cared for the living, nor indeed to live; and “men went trampling over dead bodies as over the common pavement.” No place was secure, not even the temple, where, in the very act of worship, priests and people indiscriminately were struck down beside the sacrifices. For, “notwithstanding these men were mad, with all sorts of impiety,” they permitted free ingress and egress to the usual religious ceremonies that (awful to think!) still went on in the midst of crime and butchery. There was no escape from suspicion, for the villain guards watched everywhere: ay, even the involuntary groan of misery or mourning, interpreted as wishing well to the Romans, was stifled in the blood of the heart.

61. PORTENTS.—*Dreadful signs and portents* had already occurred, foreshowing the ruin of the city and temple. But the people were blinded, and did not heed or misinterpreted them. Some of these are so extraordinary as to appear fabulous. But, as

Josephus says, they are well attested, and—a point of deep significance—the subsequent events were of such magnitude and gravity “as to deserve such signals.” Moreover, both he and Tacitus, the Roman annalist, record them with all solemnity.^a

Forty years before the Siege (about the time of our Lord’s Passion), the Talmud and the Rabbis assure us, such strange things happened day after day in the temple, that a famous Rabbi thus apostrophised it : “O temple, temple, what moves thee so, and why makest thyself to fear ?”

A star or comet, in shape like a sword, hung for a whole year over the city. Late one night a sudden light, bright as day, burst forth, and shone about the altar for half an hour. The great brass gate of the temple, which required twenty men to move, suddenly flew open of itself at dead of night. Once, before sunset, embattled armies were seen careering in the heavens, and cities being taken. One night at Pentecost the priests at ministration “felt a quaking, and heard a great noise, and the sound as of a great host, saying, ‘*Let us depart hence!*’ as if superior beings were actually rushing forth.” More terrible still, “a prodigy, the like of which no other people ever saw,”^b four years before the war began at all a cry was heard in the lanes of the city, the voice of a poor countryman, named Jesus, the son of Ananus, and never ceased day and night for years. “A voice from the east! a voice from the west! a voice from the four winds!—Woe, woe to Jerusalem!” Questioned, coaxed, threatened, scourged, it was all the same : at each stroke of the whip his answer was only a more lamentable “Woe, woe to Jerusalem !”

62. THE WARNING OF CHRIST.—This prophet of evil, with the singular coincidence of name, reminds us of Him who was more than prophet, and of His pitying cry, “O Jerusalem, Jerusalem, thou that

^a Tacitus, History, Bk. v. 13; Jos. Wars, vi. 5.

^b Bossuet.

kill the prophets, and stone them that are sent unto thee."^a The rejection of Jeremiah and his presages too bitterly true was the doom of Jerusalem then, and the rejection of Jesus Christ was the doom of the later Jerusalem, only with far deeper and eternal consequences for all mankind. With what other feeling than awe can we contemplate His warning words in the truth of history? *And now the hour was come.*

63. THE SIEGE BEGUN.—At last *the Roman army appeared*, in the spring of the year 70. *The Siege began*, and lasted six months. It went on with unexampled ferocity. The city never once rested from strife and bloodshed all those months. When the Romans withdrew for a respite, the Jews, taking up their feuds which the common danger from the enemy had led them to forego for a time, turned their arms against each other. It would be tedious even to enumerate the many startling incidents of the siege, the stratagems and plots, the surprises and successes, the hazards and escapes, the horrors of starvation, death, and barbarity. They may all be read in detail in the pages of Josephus. There we learn how on his first appearance Titus himself was all but taken in a tumultuous rush, to the great jubilation of the Jews; how at the Passover the wily John stole in to the temple with his braves, in the guise of harmless worshippers, but with weapons concealed, fell upon the peaceful multitude, and absorbed the party as well as the position of Eleazar, thus reducing the faction camps from three to two; how again and again the Romans were thrown into panic by the wild impetuous sallies and charges of the Jews; how these burned the engines and undermined the huge besieging towers, and drove the Roman soldiery to exasperation by their wiles and furious resistance; how a great review of the splendid legions was held before the walls, filling the besieged with despair;

^a Read Matt. xxiii., Luke xix. 41, 48, and Matt. xxiv. 7-34.

how wall after wall was taken, and the battle raged hand-to-hand in the narrow streets ; and how, after three months' labour all but lost, the Romans, wearied and dispirited, built in three days a wall of circumvallation, five miles round, to starve the city out.

64. DEFENCES OF THE CITY.—The city had three walls, all starting from or about a point in the west side, called the Tower of David or Hippicus. There was the Old or Inner or First Wall, going round Zion and the Upper City ; the Middle or Second Wall, going north round Acra (Lower City), and east to the north side of the temple ; and the Outer or Third, Agrippa's Wall, going in a wide compass, north, east, and south, enclosing the suburbs and Bezetha, to the north-east corner of the temple. These walls divided the city, as it were, into four distinct towns, each requiring a separate siege.^a Round all the walls at intervals were strong towers, to the number of 164, varying in height, according to the ground, from 60 to 120 feet ;^b and besides these there were four immense towers—Psephina, on the Outer Wall, an octagon in form, and grandest of all ; Hippicus, at the junction, a square, and 140 feet high ; Phasaelis, 167 feet high, and Mariamne, 77 feet high, both on the Old Wall. Rising above all these was the huge fortress Antonia, 90 feet high, on a rock, at the north-western corner of the temple. The temple itself had both the position and the strength of a citadel.

Such, with the native ruggedness of the site, were the material defences of the Jewish capital which Titus had to overcome.

65. GRANDEUR OF THE SCENE.—What awful sights Olivet looked down on then ! What a scene of dread splendour lay below ! Myriads^c of men, in

^a Milman.

^b Tacitus.

^c Tacitus gives 600,000 besieged ; Josephus, just double that as dead or enslaved. The numbers given by Josephus, however, are held by many to be overstated.

the midst of natural and architectural grandeur unmatched, cooped up as in the foulest den of butchery, contending for life and bread. Farthest out extended in circuit the blockading wall that Titus had reared ; within that moved solid masses of soldiers, 80,000 of Rome's best veterans ; above these frowned the rugged cliffs and declivities, topped by the battlements and stupendous towers ; within these again, citywards, lay the Palace of the Kings on Zion, matchless in magnificence ; and the huge Antonia, a palace and a fortress, impregnable on its precipice ; beneath, in the streets and courts and houses, and swarming on the walls, hundreds of thousands of people surged to and fro, while high above the whole city rose the temple-citadel, with its marble courts, its lofty ranges of cloisters, and its gateways ; and over all the Holy House itself, with its golden gate, its marble pillars and golden pinnacles, white blocks amid the yellow gold.

66. **MERCY SPURNED.** — No wonder if the Roman thought of mercy. "It must be so, and yet it moves me, Romans," was the gist of Titus' musing, and indeed of his attitude all through the operations. But, no ! Mercy the Jews would not have. Treachery, deceit, and mockery were the returns they gave to all appeals. Jerusalem was doomed : the measure of her iniquity was full. Never had she been so beautiful outwardly, and never so foul and impious within. So the thunderclaps of the Almighty smote her to the earth in her glory and her guilt. Not one of the old fearful curses for national guilt but fell on her people, not any pain body can feel or horror mind can know. The natural and the supernatural fought against them. At the very outset a frightful omen appeared. The man Jesus, who for seven years had uttered no other sound than "Woe, woe to Jerusalem !" went round the walls in the thick of the assault, howling "his melancholy ditty," "Woe, woe to the city ! Woe to the people ! Woe

to the Holy House !” and with one last shriek, “Woe, woe to myself !” fell down dead.

67. HORRORS OF THE SIEGE.—Terrible were the scenes daily enacted. The double war went on incessantly. At the walls the noise of the siege was deafening—the war-shouts ; the flying missiles ; the crashing of timbers ; the thunder of the battering rams ; the yells and shrieks of the defenders as they poured forth in many a sortie, tore down the Roman embankments, and burned the engines. Inside, blood, blood, dead and dying everywhere ! not a spot without its heap of rotting corpses—no room, no time, no care to bury them—the valleys were filled with those thrown over the walls and out of the gates ; and “they laid the dead bodies in heaps in very large houses and shut them up.” Starvation absolute seized the city—“a deep silence also, and a kind of deadly night.” For the miserablest morsel of loathsome food men fought even their dearest friends, children stole it from parents, and mothers from children ; one woman slew her babe, and devoured it ! Even the robber-soldiers, with the whole city at their mercy, went prowling about like mad dogs, searching the dead for food, and squeezing it out of the throats of the living ; and, deepest misery of all, the fiendish “madness of the seditious increased with the famine.” “Was not this an image of hell, where the damned hate one another no less than they hate the demons who are their common enemies, and where all is pride, confusion, and rage ?”^a

Thousands who stole down by night into the ravines to pick up herbs or roots were caught by the Romans, and crucified, sometimes 500 in a morning, before the walls ; this, until “room was wanting for the crosses, and crosses wanting for the bodies.” Deserters flocked to the Roman lines ; and one night 2000 of these were seized by the fierce Syrian and

Arabian allies and *dissected* for the gold they had swallowed.

68. DELAYS.—And so the months wore on. Two of the walls had fallen, and the fortress Antonia ; and now the Roman legionaries were thundering at the doors of the temple in the very heart of the city. They set fire to the outer gates and the cloisters. Inside, the Jews were crammed together in tens of thousands—the blazing cloisters hemming them in “in a circle of fire like wild beasts in a burning forest,”^a the flames glaring on a sea of faces wild with rage and despair, and in their midst the temple flashing back the fire from its golden roofs. What a fearful sight ! whole hecatombs, not of bullocks but of human beings, going to be sacrificed as a last and awful offering at the altar there, where altar and offering and temple and all should be consumed, and cease for ever !

They extinguished the fire, for a time. Titus decreed that the temple should be spared. God decreed otherwise.

69. THE END.—The *Final Day arrived*, the fatal 10th of August.^b It was the very day on which, six centuries before, Nebuchadnezzar had burned the temple of Solomon. “For the last time the setting sun shone on the snow-white walls and glistening pinnacles”^c — the temple our Lord had loved ! Suddenly a wild cry arose in the gathering night. The temple itself, the Holy House, was on fire ! Driven furious by long pent-up revenge, by the treachery and diabolical savagery of the Jews, the Roman soldiery broke through all discipline—smitten by the same boundless madness that impelled the Jews—set fire to every part of the sacred edifice, and slaughtered the poor wretches, mostly defenceless, in thousands : till “the ground nowhere appeared visible for the dead bodies that lay on it,”

^a Milman.

^c Milman.

^b The Jews commemorate the day on the 9th.

and the blood seeming "larger in quantity than the fire," washed away the bodies like a river. In the great royal cloister—Solomon's Porch, where our Lord had loved to walk^a—6000 women and children and unarmed people, led by a false prophet, had gathered that very day for safety, waiting to see the arm of the Lord awake—as once against Sennacherib. They perished, every soul, in the flames!

70. DESTRUCTION OF TEMPLE.—Not the green hill of Olivet, not any hill on earth, not the stars of heaven, ever looked down on a more appalling spectacle of grandeur, ruin, rage, and horror! The whole temple-hill "was seething-hot, as full of fire in every part," and "one would have thought the whole city had been on fire." Building after building fell in with tremendous reports, revealing the interiors where the gold was shining dazzlingly; round about the city the hills above were lighted up; on the walls and heights of Zion (still untaken) faces pale with terror or rage crowded, and watched the fearful progress of fire and sword. The war-shouts of the Romans, the sad clamour and moans of those who were perishing, the screams and lamentations along the upper walls and heights, the crash of falling timbers and masonry, and the roaring of the flames, mingling all together, were echoed back by the mountains: so that, above and below, on the ground and in the air, the heavens seemed to join the earth in sending out one universal shriek—the knell of the Jewish race!

So fell the golden temple. So many years in building, one single night did it all away; solid as if built for eternity, behold "not one stone left upon another!"

71. DEFENCES ABANDONED.—The rest is soon told. The Upper City—whither John of Gischala had escaped, still to carry on with Simon the insane feud of blood—held out for a month yet.

^a John x. 22, and *cf.* Acts v. 12.

Titus, when his terms were again rejected, burned the Lower City. At last, in a sort of panic, the Jews abandoned their defences; and their ringleaders crept down into the subterranean vaults with which Jerusalem was everywhere honeycombed. The Roman soldiers rushed through the streets, slaying all that remained alive, and burning houses and people together, and made the whole city run down with blood, to such a degree that the fire of the houses was quenched with the blood of the slaughtered thousands. The plunder began: but the houses were filled with putrefying corpses, "entire families of dead men;" and the soldiers ran out sickened at the horror of the thing. Below, in the subterranean chambers and passages, the last fitful struggles lingered on and died away—where the soldiers pursuing the fugitives expected to find treasures, but found only pestilential corpses.

72. LOSSES.—The prodigious number of 1,100,000 are said to have perished in the course of the siege, while 97,000 were carried into slavery.

Of the dauntless pair of insurgent leaders, John remained a prisoner for life, and Simon, who played the last scene of all by rising clad like a spectre in the temple area from underground and frightening the soldiers, was executed in the triumph of Titus at Rome.

"Thus fell, and for ever, the metropolis of the Jewish state. Other cities have risen on its ruins;" but the greatness has never come back. Strange symbol of human fate! that that which is most sacred, when perverted, has the surest curse. But for patriotism and courage unequalled we must award its sons and defenders, cruel and fanatic though they were, the meed of praise. In all history no siege has been more bloody and tragic, but also none so fiercely and stubbornly resisted, stone by stone, till the fairest city of earth was a black heap of ruins, and the strongest-souled race perhaps of earth was all but annihilated.

THIRD PERIOD.

From the Great Siege down to the Present Time.

CHAPTER VII.

ROMAN, CHRISTIAN, AND MOSLEM JERUSALEM, TILL
THE CRUSADES.

73. THE JEWISH SPIRIT.—With the city in ruins, the temple destroyed, and the land depopulated, the Roman world concluded all was over with Jerusalem. But the spirit of the Jews was not utterly broken. Phoenix-like it rose again from its ashes, and made one more desperate bid for independence. The destruction of the temple only caused the Jews to be more scrupulous with regard to the Law and its details. The schools and tribunals of the Rabbis usurped the place and rule the priesthood had formerly held, and became a strong bond of national union, which they are to this day. So it came about that not many years after the siege, when the Jews had gradually returned to the city, while all the world believed them thus absorbed in legal and scholastic triflings, about unclean meats, new moons, and Sabbaths, suddenly in sixty years they broke out again in a revolt, the last but the wildest and most bloodthirsty of all.

74. REVOLT.—It is difficult to ascertain what precisely was the exciting cause of this revolt, but probably it was much the same as in the former case, viz., oppression and religious differences. But certain it is that in the reign of Trajan (A.D. 115-117) the Jews began hostilities, but rather against the Greeks, at first, than the Romans. The Greeks had massacred the whole colony of Jews in Alexandria. In retaliation, the Jews rose and murdered 240,000 of their non-Jewish fellow-citizens in the island of

Cyprus, and almost as many in Lower Egypt. When Hadrian became emperor, with the memory of the horrible scenes he had witnessed as general in these Jewish commotions, he designed the total suppression of Judaism, and as a fatal blow gave decree that Jerusalem should be colonized with Romans. Instantly, on this intelligence, throughout the world the Jews rose in defiance (A.D. 131).

75. **BARCOCHEBA.**—A Messiah appeared, named *Barcocheba* (meaning the Son of a Star), and was supported in his pretensions by the greatest authority living, the learned and courageous, and altogether remarkable character, Rabbi Akiba. By many marvellous exploits and daring procedures he caused the people to believe that he was indeed “the Star to arise out of Jacob” that Balaam had prophesied.^a For three years of terrible suffering the city held out. But Jerusalem fell again, and this time “the plough was passed over where it had stood.” On the fatal 9th of August the last stronghold of the insurgents, Bether,^b fell, amid the same horrors of famine, blood and fire, as at the great siege of Jerusalem. The whole land was left a desert, and wolves and hyenas prowled in the desolate cities. Not to speak of those who perished otherwise, it is stated that 580,000 fell by the sword alone during the war.^c In the bitterness of disappointed hopes the survivors changed the false Messiah’s name into Barcosba, the Son of a Lie.

76. **THE NAME LOST.**—For more than a hundred years at this period *the name Jerusalem was forgotten*, being transformed into the Roman *Aelia Capitolina*, in honour of the emperor and of Jupiter. Never since have the Jews ruled in it one single day. But, dispersed and vagabond, they wandered

^a Num. xxiv. 17.

^b The modern *Beitir* among the wadies not far from Jerusalem.
Cf. Canticles ii. 17, “the mountains of Bether.”

^c Dio Cassius.

over the face of the earth, without a king, without a country; and for many a long generation then they were forbidden on pain of death to set foot even within sight of "the city of their fathers' sepulchres."^a

Henceforth the fruits of that dark day when three crosses stood on a little hill without the city walls are to appear. Christians, not Jews, become the chief actors, and, with the Moslems, continue to dye the blood-stained stage of Jerusalem. Another new phase has begun, but, alas! the old evil cause remains, fanaticism.

The Jewish Christians had early learned, by the example of apostles and by many solemn decisions, to dissociate themselves in matters of conduct as well as of creed from their rigidly Judaistic countrymen. We are told that, shortly before the taking of Jerusalem by Titus, they retired for security to Pella, among the mountains east of Jordan, and again, that they returned from thence shortly after his withdrawal. The Church was duly formed, and became a social power; it was merely a matter of time when it should become also a power political. Eusebius, the ancient Church historian, informs us that there was a regular succession of fifteen bishops in the Church at Jerusalem, from St James the Just^b to the reign of Hadrian.

But so little was the city regarded as the sacred centre of the new faith, and so entirely had its Jewish character and name been merged in the Roman, that, during the persecution (A.D. 305) under Diocletian, an Egyptian Christian was not understood when he declared "Jerusalem is my country" (meaning the heavenly city), and was put to death for obstinacy in not divulging where Jerusalem was!

^a Tertullian and Eusebius.

^b Brother of our Lord, martyr, and writer of the general epistle bearing his name.

77. RECOVERY OF THE SEPULCHRE.—Ere long, however, an event occurred which once more brought Jerusalem before the eyes of the world conspicuously, and invested it with an interest which has never since been lost, namely, *the Recovery^a of the Holy Sepulchre of Christ.*

By the fourth century the faith of the Crucified had mounted the throne of the Cæsars. The emperor Constantine was a Christian, whatever were his motives for becoming so. The Cross henceforth overshadows the courts of this world's kingdoms. The Empress Helena, his mother, a woman of great benevolence and devotion, came in her sorrow to visit the holy places where the Saviour had been, and made Jerusalem a Christian city. Beneath a temple which the heathen had reared to Venus, the holy Cave was discovered on the hill of Calvary, and it is said also that three crosses were found near by, among which the true cross was distinguished. On this site the imperial family built the Basilica (Royal House) of the Resurrection, being the first Church of the Holy Sepulchre; and they arrayed the holy city with such splendour that men exclaimed, "Behold the New Jerusalem of the prophets!" Christian pilgrims now crowded up, and bishops and prelates ruled there.

78. JULIAN.—Then there came a blow to the rising hopes of the Christian cause. It was the accession of *Julian the Apostate* to the empire. He resolved on the overthrow of the faith he had repudiated, and to that end conciliated the Jews, the inveterate enemies of the Cross. He issued an edict for the rebuilding of the temple on Mount Moriah for Jewish worship. The Jews were in raptures, evincing extraordinary enthusiasm. They flocked in large numbers to the scene, and poured in their wealth, which had already become proverbial, to help

^a Or the *Discovery*. See Robinson's "Biblical Researches."

in this grand work of restoration. But Heaven's face was set against them. For now there happened one of those strange and apparently preternatural incidents which are set so thick in the annals of Jerusalem. This one is beyond doubt, and is perhaps the strangest of all. When the old foundations of the temple were laid bare, suddenly there burst forth from underground, with loud explosions, terrible flames and globes of fire, and scorched and terrified the workmen so much that the enterprise had to cease. Was this a miracle, a trick, or merely foul air become inflammable by having been pent-up for centuries, and now accidentally ignited? At any rate, the extraordinary fact is undoubted, as it rests on the authority not only of ecclesiastical writers but of one unimpeachable pagan historian.^a The temple was not to be rebuilt. But it is significant to note that he who made the bold attempt, the great apostate, never returned to his throne, but fell soon after this at a siege, with this utterance, it is told, on his lips, "Thou hast vanquished me, Galilean!"

79. ECCLESIASTICAL INTEREST. — "The temple of the Lord, the temple of the Lord!" was never again to be. Instead of that, Christian Churches, monasteries, and hermitages covered the land; and a magnificent Church, built by Justinian, and dedicated to the Virgin, stood on the very temple-hill. For 300 years now the interest at Jerusalem is purely ecclesiastical. While asceticism increased in extent and in morbid excess, so also did religious disputes and heresies. While such conspicuous examples as Simon Stylites at Antioch, and his imitators, passed their lives on lofty pillars in order to be nearer heaven and farther from the world; while the air was heavy with the groans of innumerable self-tormentors all over the sacred soil, at Jerusalem a host of errors in belief, Arian, Pelagian, Eutychian,

^a Ammianus Marcellinus, Bk. xxiii. 1.

Monophysite, and others, kept the Church in a constant turmoil most unchristian. Relics, bones of saints, and bits of the Holy Cross multiplied miraculously, and so also did dissensions, quarrels, and corruptions within the Church of Jerusalem. Simony prevailed: ordination and promotion were procured by bribery. There was crying need for a scourge and a cleansing.

80. CHOSROES.—Then God sent *the first Avenger against Christian Jerusalem*—to rebuke and chastise the breaking of the New Covenant as He had that of the old. This was the first of the waves from out of the mighty East that eventually swept away the entire Eastern Church. Out of Persia he came, *Chosroes* (the Second), and having overrun all the East to the Hellespont and the Nile, he took Jerusalem, sacked it, and burned all its magnificent churches, including the stately building over the Holy Sepulchre. “The devout offerings of 300 years were rifled in one sacrilegious day.”^a The Jews gladly joined him, and with their barbarian allies glutted their hatred in the blood of 90,000 Christians. The conqueror withdrew, carrying with him numerous captives of high degree, and the sacred treasures, and, most sacred of all, the wood of the true Cross. (A.D. 614.)

But this cloud soon passed away. Fifteen years later, here is another wonderful arrival. The Emperor *Heraclius*, having driven back the Persians in glorious triumph, is coming up the valley, he, the Emperor of the East, barefoot, and meanly clad, bearing on his shoulder the Cross he had rescued, visibly bowing his neck to the yoke of the Crucified in the very scene of the Passion. The Church was restored to its former eminence, but, alas! not without the usual sanguinary retaliation on the Jews.

81. THE KORAN.—While this imperial homage was being done to the lowly Name, a new war-cry

^a Gibbon.

enforcing a new faith had burst upon the ears of the affrighted world—" *Ullah-il-Ullah!*" "the Koran or death!" The cross had taken up the sword, and lo! as if by divine remonstrance, a sword came out of the desert flaming against the cross. No religious phenomenon can equal in rapidity of progress and intensity of zeal the outburst of Mahommedanism which then swept like a deluge over Christendom. The year 622 A.D. was the date of the Hegira, and the year 632, in which Mahommed died, saw the old Sabeen fetish religion completely discarded in Arabia. Abu Bekr, the first Caliph,^a coped successfully with the Romans in Syria. By the end of the century this martial faith had spread over a wide zone stretching from India through Asia and Africa to the Atlantic Ocean.

In A.D. 640, after having discomfited the imperial troops time after time, and taken Damascus and all the principal cities of the land, the Moslem Arabs swept up to the walls of Jerusalem. Its Christian Patriarch was at length compelled to capitulate. A plain man is the conqueror, mounted on a camel, in simple Bedouin costume, a sheepskin cloak and a coarse cotton shirt, with a leathern bottle and a wooden platter for meals slung behind him—yet it is the great *Caliph 'Omar*, "the Servant of God, Commander of the Faithful," he who had already shaken the thrones of Rome and Persia. "Lead me to the Mosque of David," said he, meaning the site of the temple. But the Christian population, in derision of the Jewish veneration for the place, had long used it as a dunghill, and the memory of it had well-nigh perished. They took him to church after church, while in each he curtly answered, "Thou liest: this is not the Mosque described by the Apostle of God," till they came to a place filled with dung—it was the old temple court. "Ullah Ach-

^a *Caliph* means *successor*, i.e., *Khalif-Resul-Ullāh*, "Successor of the Prophet of God."

bar!" he cried out, "God is great! This is the Mosque of David." And there he and his followers prayed.

82. THE MOSQUE AND ITS FAITH.—So on that spot, over the Sakhrāh or Holy Rock of Moriah, they built the *Mosque of 'Omar*^a—the magnificent structure that stands to this day, the chief glory of Jerusalem, and one of the glories of the earth. Henceforth Jerusalem becomes almost as dear to the Moslems as to the Jews and Christians. Why is it dear to the Jews? Because their fathers lived and died there, because it is the centre of their faith, their national hopes, their noblest traditions. Why is it dear to the Christians? Because the Cross of the world's Redemption was lifted there, because the Holy Sepulchre is there. Why is it dear to the Moslems? Because Mahommedanism is intrinsically an offshoot of Judaism and Christianity, and what interests them cannot be indifferent to it, and because to it Jerusalem is, after Mecca and Medina, the holiest of earth.

Hence to these three dominant religions Jerusalem became the object of continual pilgrimages, the chief or exclusive right to make which has caused all the strife and all the story of it ever since.

83. UNDER THE MOSLEMS.—For over four and a half centuries Jerusalem passed from hand to hand among the Moslem ruling races.

The first Caliphs ruled from Damascus as their seat of government. These were murderously displaced by the house of Abbas, the *Abasside Caliphs*, who ruled from the city of Baghdad. They treated the Christians with great harshness. But there was one exception, — the hero of the Arabian nights, *Haroun-al-Raschid*, i.e., Haroun the Just. Under Haroun, thanks to that wonderful friendship which

^a 'Omar's mosque was a wooden erection. The true builder of the "Mosque of Omar," or present "Dome of the Rock," was another Caliph, *Abd-el-Melik* (A.D. 691), as can be seen from the Cufic inscription round the base of the dome.

he and Charlemagne, the Frank emperor, conceived for each other, and maintained, though at the great distance separating Baghdad and Aix-la-Chapelle, Jerusalem had peace and honour, and by the bounty of the latter its churches were restored and hospices founded.

84. **HAKEM.**—After his death numerous religious and political heresies rent the unity of the Moslem power. Sects and dynasties arose in all parts, with high claims.

The sovereignty of the Abassides tottered for nigh a century before it fell at last before the formidable dynasty of the *Fatemites* of Egypt, the Caliphs who ruled from Cairo. Of these the most fanatic and terrible to the Christians was *Hakem*, who proclaimed himself the latest incarnation of the Deity. For 800 years, the hardy Druses of Lebanon, in a religion probably the strangest in the world, have acknowledged him as god, who was “one of the maddest monsters the world has ever produced.” It were tedious even to indicate his extravagant follies, his crimes, and his excessive hatred of the Jews and Christians. Suffice to say that within two years 30,000 Christian churches were razed to the ground. Of these the Church of the Holy Sepulchre incurred the first and severest fate (A.D. 1010). This was the greatest despite ever done to the Christians’ most sacred place, the Church of *El-Caiyámah* (or Resurrection). Only the cave itself was preserved, providentially, or, as some say, miraculously.

85. **THE TURKS.**—The old Moslem dynasties were being enfeebled by luxurious ease and inaction when a new race out of the farther East brought a fresh infusion of ferocity. The *Turks*, having estab-

^a The Moslems termed it by the opprobrious and punning epithet *El-Camámah* (or Church of the Dung), as a reminder of how the Christians had treated the temple site; and by *Caiyámah* and *Ca-mámah* it is still known to the natives according as they are Christian or Mussulman.

lished themselves as the most valiant warriors of Islam, now threw in their lot with the Abasside dynasty of Baghdad. They speedily became the real rulers of all the East. They founded a new order of dynasty, the first members of which were called *Seljukians* (after a renowned chief, Seljuk), and their chief took the name of Sultan, which has ever since been retained. They spread their conquests on the one hand over the Roman Empire as far as the Bosphorus, and on the other over the Fatemite dominion as far as the gates of Cairo. It was they who were in power when the Crusades began. But in Palestine they had always to maintain a dubious conflict with the Egyptians, so that it was by no means a united faith that the warriors of Europe came against.

86. PILGRIMAGE.—Under the Turkish rule the Christians in the Holy Land were subjected to the most scandalous treatment, and the most grievous bondage they had ever known. But in spite of that, pilgrims flocked thither in ever increasing numbers from all parts of Christendom. The *passion for pilgrimages* must have existed from an early period : first to local shrines, such as that of Thomas-à-Becket at Canterbury,^a and then, when the way became opener, to the holiest shrine of all, at Jerusalem. The motives for going on pilgrimage were many and varied. Some went through piety or to do penance for sins ; others for adventure or honour, or prompted by a romantic curiosity : but all believed that it was an act pleasing to God. It was exaggerated until it became epidemic, and the phrase, “ See Jerusalem and die,” expressed the common belief that that was the road to heaven.

Things strange and wonderful—such as the finding of countless holy relics, the yearly appearance of the Holy Fire at Easter in the Sepulchre Church,^b at

^a See Chaucer's Prologue to the Canterbury Tales.

^b Gibbon.—The Latins have long abjured it, but the Greeks still observe it.

which "pious fraud the Moslems smiled with indignation," the spreading of strange heresies, the multiplication of sects, each, however, uniting in the common temple of their religion over the sacred tomb — brought in a period of intense religious excitement. Greatest incentive of all, an awful whisper ran through Christendom that the end of the world was nigh : a thousand years had gone since Christ had left the earth, and again He would appear to His people in Palestine. Thither ceaseless streams of pilgrims poured, to atone for guilt or to be ready to welcome the Second Advent. Strange mingling of true devotion with rank idolatry ; mean, selfish motives with the true pathos of human life ! There, side by side at the Sepulchre, men red-handed with crime and black-hearted with remorse, and men aglow with the pure fire of love for the Blessed Life would join in this prayer : "Thou who hast died for us, and art buried in this sacred place, take pity on our misery, and withdraw us from this vale of tears."

87. NOTABLE PILGRIMS. — Among the more *notable pilgrims* prior to the Crusades were some egregious sinners of high rank. One such was Frotmond, a nobleman, who had killed a high ecclesiastic. For ten long years of misery he dragged himself, loaded with chains, about the holy places, and died at last, unshriven, in despair. Another such was Fulke the Black, Count of Anjou, a man of many crimes, who was scourged through the streets of Jerusalem, crying, "Lord, have mercy on a perjured Christian, a sinner wandering far from his own country." At the sepulchre he obtained miraculous attestation of his pardon. Another was Robert, Duke of Normandy, who went in penitence along with a large company of Knights and Barons. Then followed the Bishops' Pilgrimage : the Archbishop of Mayence, with three Bishops and 7000 of every rank, forced their way through Asia Minor,

and after a narrow escape of destruction at the hands of a horde of Arabs, arrived in great state at Jerusalem. These and other similar large bands of armed pilgrims really prepared the way for the hostile Crusades. They came with at least the show of hostility, and thereby invited violence.

88. PREPARATION FOR CRUSADES.—It was against the genius and the traditions of Christianity to take up the sword. But the time had come when the cruel oppression of the mother church in the Holy Land by the Infidels, and their threatened invasion of Western Christendom, called aloud for violent measures in self-defence. The Moslems had no scruple but rather gloried in using the sword in religion's cause. The Christians knew too well the use of it as a civil and political compeller. Why not consecrate and unite its force in the highest cause of all, the cause of Him whose name they bore in common? The world was ripe for such an effort, and the immediate effects were to divert all Europe from internecine warfare, to band the diverging nations together in one great purpose, and to rouse a religious enthusiasm which not only broke through the corruptions that had mantled over the whole Christian Church, but sent the vital stream of faith quicker and warmer on its course down into modern centuries.

The whole atmosphere was fiery, heavily charged with anger, fears, and wild imaginings: and in due time the spark fell which kindled it. It fell on this wise:—A hermit, who had once been a soldier, came on pilgrimage to the Holy Shrine—the most remarkable pilgrim that ever entered Jerusalem—*Peter the Hermit*. He witnessed the great exactions and intolerable sufferings inflicted on his fellow-believers: how the infidels insulted, starved, robbed, and slew them; how the churches were outraged, the altars trampled upon, the priests beaten and imprisoned; how crowds of pilgrims, unable to pay the exorbitant

tax for admission to the city, were left outside the walls to die of starvation or violence. His soul was roused to fiery indignation, and as he knelt at the Holy Sepulchre a divine voice cried to him, "Arise, Peter. It is time to deliver my people and my holy places." And Peter arose, convinced that our Lord had called him to call Europe to arms ; and Europe was obedient to his call. A little hermit moved a whole continent by the magic spell of faith. And so the East and the West again came into collision at Jerusalem, this time over the tomb of One who long ago had been cast out of it and suffered the last indignity.

CHAPTER VIII.

THE CRUSADES AND THEIR ISSUES TO MODERN DAYS.

"As far as to the sepulchre of Christ . . .
 We are impressed and engaged to fight . . .
 To chase these pagans in those holy fields
 Over whose acres walk'd those blessed feet
 Which fourteen hundred years ago were nail'd
 For our advantage to the bitter cross."

—*Henry IV.*

89. **FIRST CRUSADE.**—The *First Crusade* resolved itself into two divisions, one a mere mob, the other princely warriors. Peter the Hermit had done his work well. A little man, but of a mighty spirit, a quick wit, a keen and lively eye, and a tongue of fiery eloquence—he had thundered forth against the infidels in the highways, the palaces, and the courts of Europe, and moved all Europe to its depths. All classes, not the rich and great only, but the common people in crowds ; not the pious only, but also men and women who had sinned, and robbers and murderers even, and priests who had

been unfaithful, with repentant tears and sobs and outbursts of anger, took the Cross, and dedicated themselves to the Holy War. In a great council, after Peter and the Pope Urban had spoken, the whole assemblage shouted "*Dieu le veut ! Dieu le veut !*" "Yes," cried the Pontiff, "God wills it ! Let that be your war-cry : " and so *Dieu le veut !* rang through Europe. Mighty hosts mustered, and began to move along the terrible road (A.D. 1096). The first division, consisting of about 100,000 armed men and a vast throng of women, old men, and children, was headed by Peter the Hermit going before on his mule and with a cross in his hand. Whole villages joined them as they went, people, priests, cattle, and all. So gross was their ignorance that at town after town as its walls rose in sight the cry was raised, "Is this Jerusalem?" when, alas ! it was thousands of miles away. Frightful disasters and slaughter overtook them even in nominally Christian lands. At last this mighty wave of humanity crossed the Bosphorus—"as if Europe had been loosened from its foundations and hurled against Asia !" exclaims the historian Princess Anna Comnena—and broke against the walls of Nicæa. Here the Sultan routed them, and out of that vast host of at least 250,000 only 3000 escaped.

90. GODFREY.—But now another sort of Crusaders came up, the chiefs of Europe and their armies. *Godfrey of Bouillon* was their leader, a man of wisdom and valour. Arrived at Nicæa, the soldiers found bleaching bones of the former division lying in heaps, "pointing with skeleton fingers along the road to Jerusalem, the road of defeat and death." Wrath added to their zeal. Nicæa fell before them. On they drove through Asia Minor into fair Syria, victory attending them, but also disaster and dissension and terrible privations. Though divided by manifold interests and languages, one purpose united them, to rescue the Holy Tomb. Fighting as only

religious enthusiasts can fight, in battles at every step, in sieges and counter-sieges, while the infidel armies seemed only to grow the more they were destroyed, at last the remnants of the Great Crusade halted under the walls of Jerusalem. Out of 600,000 persons who had crossed the Bosphorus with Godfrey only 20,000 fighting men and as many followers reached the goal. And when they beheld the walls and heard the name of Jerusalem, they shed tears, falling on their faces to the ground and adoring God, who had granted them to arrive at the object of all their hopes and sufferings. But where were all the rest? Ah! on many an arid plain, in many a swollen river, at the foot of precipices, beneath the walls of many a town and city their whitening bones lay unburied, unremembered. For this they had left home and country, for a sentiment about a mere place and name; but surely not all in vain, for human emotion had glorified their object, and dying they shared the glory.

91. AGAIN IN SIEGE.—Once again the Holy City was in the throes of a terrible siege. But this time it was not the besieged but the besiegers that suffered. Fierce assaults were made incessantly, but ferocity as wild as their own drove the assailants back; boiling oil and pitch were poured on their heads. The expected miracles did not come. Beneath the fierce heat of a Syrian midsummer sun they had no trees to shade them, no water, and little food: and many threw themselves down to die from very misery, crying, "Fall, O walls of Jerusalem, upon us; sacred dust cover at least our bones!" A Genoese fleet brought timely reinforcement and heartenment. Three great towers were now made, and great preparations for the final attack. A great march took place round the City—as the Israelites had marched round Jericho—the priests chanting, the Crusaders bareheaded and barefooted, with banners and the blowing of clarions.

But again the assault was repulsed ; the towers were ruined, and the princes were in despair. At length the decisive day arrived, Friday, the 15th July, 1099 (the day of the Crucifixion). The courage and ferocity of the Saracens were at their height, and baffled all efforts to storm the walls. But lo ! at the moment of crisis a miracle appeared. Godfrey and Raymond shouted that Heaven had come to their aid, for there on the top of the Mount of Olives stood a soldier in shining armour, St George himself ! A whisper ran through the army that it was now three o'clock, the very hour and the very day when our Lord had died a thousand years ago on that very spot. A great shout went up to heaven, "On, on ! Fight for the Cross, for God !" Godfrey stood upon the walls, the Saracens fled, and Jerusalem was in the hands of the Christians.

92. ATROCITIES IN THE TEMPLE.—The carnage that ensued was terrible. In the temple area the knights rode ruthless and red with blood. Neither Christian mercy nor chivalric honour was shewn : neither man, woman, nor child was spared in the first torrent of rage and revenge. It is said 100,000 in all were slain. But when the frightful work slackened, the great brawny soldiers, survivors of so many toils and perils and fights, were seized with sudden horror for the crimes of their hands in the Lord's city, sheathed their swords, and utterly outworn, broke into tears and prayers, sobbing to Christ to have pity on them and forgive ! Thus they rescued the Holy Sepulchre, and thus they paid their vows.

93. GODFREY KING.—The Cross was master now. A Christian kingdom was established at Jerusalem, and Godfrey of Bouillon, Duke of Lorraine, elected first king. He would not wear the crown nor take the title, but he has always been regarded as king. The constitution was of course modelled on the Feudal System, then obtaining everywhere

in Europe. The Patriarch at Jerusalem was supreme in ecclesiastical matters, and was over the bishops and archbishops assigned to various cities throughout the land. The authority of the Western Pontiff at Rome was but little regarded.

94. THE CHRISTIAN THRONE.—*For eighty-eight years the Christian throne* was maintained, but only by continual watchfulness and fighting, with enemies all around, and with kings becoming weaker and weaker till the dynasty practically ended in a leper. All the Mohammedan parties united against them, the Abassides, the Fatemites, and the Turks, suppressing for the time their mutual hatred and strife. Battles after battles were fought with hardly any intermission, in which the intrepid Knights of the Cross were nearly always victorious, against overwhelming odds. The bulk of the Crusaders returned home to the West carrying palms. But wave after wave of armed pilgrims continued to arrive over the same terrible road, suffering the same woes of disaster and decimation by the way. After a wise and righteous reign, the valiant Godfrey died, and was buried in the Church of the Holy Sepulchre. His brother Baldwin succeeded him, and proved himself the greatest, the strongest, as well as the wisest of those Christian kings. Twelve other kings followed him, several of whom were noble and brave, but they rapidly declined as the morals of the Frank kingdom grew corrupt, and its supporters weak and effeminate. Through intermarriage of the Crusaders with the natives, a race of semi-Asiatics, weaker and more vicious than either was produced, who were nicknamed *pullani*, “anybodies, sons of anybodies.” Church and State together round the Holy Tomb became, instead of a pattern of holiness and justice, a pattern of all kinds of corruption and iniquity. And so again God’s staff of vengeance was raised—this time in the hand of the renowned Saladin, the Saracen Sultan.

95. **THE SECOND CRUSADE.**—Another Crusade, undertaken rather for ambition than through piety, did not touch Jerusalem. Its leaders were Conrad, Emperor of Germany, and Louis VII. of France, and its great preacher, Bernard of Clairvaux. In Asia Minor at Dorylæum (now Eskisheher), the scene of Godfrey's great victory, they suffered a calamitous defeat, out of which only 7000 of their 70,000 escaped. At the siege of Damascus, whither they had penetrated, a last defeat was given them, and the miserable remnant returned home in disgrace.

96. **THE MILITARY ORDERS.**—But the main stay of the Christian kingdom, more powerful and lasting than the kings, was not such fitful and precarious help as the Crusades furnished, but the two great *Military Orders* established in the land—the *Knights Templars*, and the *Knights Hospitallers of St John*. The Templars, so named because their headquarters were on the Temple Area, in the Mosk-el-Aksa (Justinian's Church of the Virgin), wore a white robe with a red cross on the breast, and their special object was to protect pilgrims and defend the Holy Land. The Hospitallers, so named because their original and immediate object was to help the wounded, wore a black robe with a white cross on the left shoulder, and their headquarters were a splendid palace opposite the Church of the Sepulchre, where its extensive ruins still stand. These orders were vowed monks first, and warriors more by necessity than by design; but the reverse soon became the case. They did not keep their vows of poverty, chastity, and self-denial, but were wealthy, proud, and profligate. Their manners and character degenerated like the rest of the Crusaders settled in Palestine. But they were redeemed by dauntless courage, foremost in every battle, never fleeing from danger or foe, never yielding, but dying instead. These were the most conspicuous figures

in and around Jerusalem for 200 years of continual fighting.

97. SALADIN.—The Christians were then unworthy ; and a nobler than they appeared, *Saladin*, just, merciful, and courteous, firm to his plighted word, noble in reverses, moderate in success, as fair a model of the true knight and gentleman as any in Christian annals. He besieged Jerusalem (1187), and the city capitulated to him. His clemency was based on this sentiment of his : “I know Jerusalem is the house of God, and I would not harm it.”

Dismay fell upon Christendom at this news. Europe, stirred again, sent forth the *Third Crusade*, undertaken to recover the lost kingdom. Its preacher was the learned and saintly William of Tyre, and its leaders were King Richard of England (the Lion-Hearted), Philip of France, and Frederick Barbarossa of Germany. The two former went by sea, and met at Acre ; the latter went by the old disastrous route through Asia Minor, and perished, leaving only a twentieth of his army to meet the other contingents. Acre fell before the Christians, and success seemed certain. But Philip could not agree with Richard, and returned home, thus ruining the Crusade. Richard became an awful terror by his almost superhuman valour and ferocity, till the Saracens fled at his very name. Saladin retreated to Jerusalem, the Crusaders following. But when Richard came to a hill overlooking the city, he was strangely, unaccountably affected : this great knight, most stalwart champion of the Cross, rude and furious to excess, yet generous and full of noble impulses, burst into tears, and cried, “Lord, I am not worthy even to look upon the city of my Saviour !” And slowly and sadly the mailed hosts of the Cross retired down the hills to the sea. They embarked again at Acre. “Oh, Holy Land,” cried Richard, “God grant that I may return to help thee !” “Truly,” said Saladin when he heard of

this vow, "if God wills that Jerusalem pass into other hands, it can fall to none more noble than the brave King Richard of England." So ended this picturesque Crusade.

98. THE FOURTH CRUSADE.—The next was an outrage on the name, for it stopped short with the taking of Constantinople from the Greeks, and never went near Jerusalem. A better one followed, the real *Fourth Crusade*, in 1228, under Frederick II. of Germany. Once again Jerusalem came into Christian hands, peacefully, by treaty. But as Frederick was under the ban of the Pope, the rest of Christendom did not support him on the throne of Jerusalem.

Then a new enemy appeared, and Jerusalem ceased to be Christian, even until now. A wild and savage race, called *Charezmians*, from the shores of the Caspian Sea, swooped down on the land, mutilated the Holy City, and massacred Christians and Moslems alike. This is the last notable event in the city's history. They were driven out by the Sultan of Cairo.

The conflict still lingered in the Holy Land between the rival faiths, and was pursued vigorously by the new dynasty of Turks, the Mameluke Sultans of Egypt. Other Crusades were launched from Europe, notably the *Fifth* under Louis IX., or Saint Louis of France, and the *Sixth* under Edward the Black Prince (of Wales), last of the Crusaders ; but they were futile, and came to nought—tiny waves breaking on the shore. The Crusading storm was past. The waves in tempest, which, far out at sea, have wrecked and swallowed mighty fleets, sink at last into tiny ripples on a sunny beach, with little children playing in and out.

99. CHRISTIAN WITHDRAWAL.—One by one the towns were lost to the Christians, till Acre alone was left, and Acre also fell (A.D. 1291). Amid the thunders of a violent tempest the Frank dominion

in the Holy Land expired. "A mournful and solitary silence prevailed along the coast that had so long resounded with the World's Debate."^a No more did the pulpits of Europe thunder forth horror and indignation at the news, no more was heard the cry, *Dieu le veut!* nor mighty warriors marching. Enthusiasm was dead; and to the people of Europe Jerusalem became merely a city of memories, and of glorious myths that gathered round the names of Godfrey and Tancred, Richard and Saladin.

100. **LATER HISTORY.**—For 600 years now Jerusalem has little or no place in history. In 1517 it changed hands when the new imperial race, the Ottoman Turks, by that time masters of Constantinople, wrested the Moslem sovereignty from the Mamelukes of Egypt. And with the exception of a few months in 1832, when the illustrious rebel Ibrahim Pasha held it, it has been theirs ever since. The Crescent still gleams over the Cross.

CHAPTER IX.

MODERN JERUSALEM.

101. **CHANGE IN THE CITY.**—One can readily judge from this strange and chequered history that Jerusalem as it now stands is little like its former self. Twenty fathoms down now lies the Jerusalem of Solomon, crushed and buried. All that is left of it (if anything is left) is some courses of bevelled wall on the east and west of the Haram enclosure (the Temple Area); and to one spot there, called the Jews' Wailing Place, the Jews still repair weekly to bewail their lost country and glory—"How long, Lord? Wilt thou be angry for ever?"

^a Gibbon, in whose chapters 58 and 59 read the long story of the Crusades and their issues.

102. ANTIQUITIES.—There are numerous tombs, caves, and vaults in and around the city, most of them undoubtedly of great antiquity. These are altered. But otherwise they are much as they must have been in the time of Christ. There is the Tomb of the Kings (or of Helena), the Tomb of the Judges, that of Simon the Just, that of the Sanhedrin, that of Absalom (or of Hezekiah), and the Tomb of David (outside Sion, and doubtless the oldest building there), with many more. But legend and guesswork have made it impossible to get at the truth about these.

The enormous vaults beneath the Haram (part being known as Solomon's Stables) may be Solomon's work, and if not, they are Herod's. On these, with their arches and piers and walls, repose the vast flagged platform above, and the area constituting nearly one-fourth of the whole city.^a Beneath the city are many tanks and cisterns, some of great size, and aqueducts, where the water flows perennially, no doubt from the Higher Pools (of Gihon) and tanks outside the walls; and beneath the Haram there is a fountain, said to be "a beautiful subterranean lake," which, in part at least, was fed by the aqueducts (still existing) from the Pools of Solomon above Bethlehem.

All this, and much more as yet only half explored, make Jerusalem a fascinating place for the antiquarian. The ruins that are above ground,—here a column, here an ancient stone, here a bit of massive wall peeping through the rubbish, are no older than the Crusades, or have stories connected with them too extravagant to accept.

103. WALLS AND STREETS.—The present walls and the gates are the work of Sultan Suleiman in 1542. The gates are seven in number. Five of

^a The whole enclosure measures over 500 yards long by 300 broad, and the platform on which stands the Mosque of 'Omar or Dome of the Rock is 200 yards long by less broad.

these are open, viz., Jaffa (on the W.), Damascus (on the N.), St Stephen's (on the E.), Dung Gate and Sion Gate (on the S.). Two are shut, viz., Herod's (on the N.) and Golden Gate (on the E.). On the west, beside the Jaffa Gate, stands the old Citadel or Tower of David (either Hippicus or Psephina) with its moats and massive towers.

The city seen from without seems an unbroken aggregate of roofs and domes, but within we find it is interwoven with a network of streets branching in all directions, mere lanes, however, between blank walls, mostly without windows, and so narrow that no wheeled conveyance can pass. No street is level, and few are anything but zigzag and tortuous. There are two *chief streets*, viz., (1) the Street of David, running W. to E.; (2) the Street of St Stephen, an arcade, running N. to S.

These divide the city into *four quarters*:—(1) The Mohammedan, in the N.-E. and E., containing the Serai (palace) and the Haram; (2) the Jewish, in the S.-E.; (3) the Christian, in the N.-W., containing the Latin and Greek convents, the Holy Sepulchre, and the English Church; (4) the Armenian, in the S.-W., on Mount Zion. None of these quarters is particularly bright or cheery; but while the others are certainly romantic, the Jewish quarter is so atrociously mean and filthy that all one's sense of romance is lost in disgust. Clusters of tottering hovels, black and foul, with great gaps of rotten ruins between; crooked lanes, where one has to leap from filth-heap to filth-heap, or walk between lines of reeking refuse breast-high, amidst "the rankest compound of villainous smells that ever offended nostril"—*this*, on the very site of royal Hebrew palaces! where Solomon and Herod walked amid gold and marble, now crawls the modern Jew in rags and misery! "How are the mighty fallen!"

104. **CONTRASTS.**—But this is the *City of Contrasts*. The past never quits you as you tread its

streets. Here are the modern bazaars, the semi-European shops, the pedlars and the marketers in these streets with their holy names; while you jostle with men of every garb and feature—Turks in *fez* and uniform, swarthy Arabs semi-nude, Russians with their *calpaks* and shaggy *capotes*, Armenian priests in black robes and capacious hoods, Greek *caloyers* and *pappas* (priests) with turret-caps, Jews with *caftan* vests and Pharisaic love-locks, and Franks with coats of many cuts and fashions. But you are not thinking of these. You are thinking rather of the awful history buried below—2000 years of ruins accumulated there beneath your tread—every fathom down for twenty fathoms the death-bed of armies, kings, heroes, and peoples of every clime, among the stones they fought for. Turk and Tartar, Moslem and Pagan, Christian knight and Arab spearman, Egyptian, Persian, Roman, Greek, and Jew, Jerusalem has gathered them all in in her kindly fold, and on their ashes she has herself risen through suffering nearer to heaven !

Who is there even yet so calm as to forget, forgive, and pity the wrongs, the errors, and the passions that piled this funeral pyre so high? There is One and only one who can, One who once wept over fair Jerusalem: and somewhere far below, buried beneath burnt altars, fallen crosses, broken swords and scimitars, are the very stones His footsteps trod, and for His sake her very dust is dear to us still.

105. HISTORIC BUILDINGS.—Of the two *great historic buildings* still left, the Church of the Holy Sepulchre and the Mosque of 'Omar, only the latter is ancient, standing on the place of honour, the Holy Hill, the heir of all the Temples, *Kubbet-es-Sakhrah*, the Dome of the Rock. Without a doubt the holiest place on earth if forty centuries of almost unbroken worship of the Invisible God can make it so, it is at the same time perhaps the most beautiful picture

that man and nature have left fronting the sky. Well may they call the place *Haram-es-Sherîf*, the Noble Sanctuary !

Look at it from Olivet, when the sun paints every object its richest hue. In the background the undulating buildings, the swelling domes, aspiring minarets, and zigzag battlements of the city ; in the foreground the valley of Jehoshaphat crowned on the farther side with the lofty, massive walls that surround the Haram enclosure ; over and within these walls, a world of rich variety—broad flats of naked yellow stone alternating with green plots of grass, and dotted here and there with dusky olives, tapering cypresses, marble fountains, airy arches, remnants of stately gates, carved pulpits, miniature cupolas ; and in and out among these, white veiled figures gliding spectral, and turbanned heads bowed low in prayer at the *mihrab* niches : and above them all, in the centre, the great Mosque and noble dome glittering like a star transplanted from the firmament, a shining chapter of the Thousand and One Nights preserved in stone, fairyland still visible to modern eyes—all so still and solemn !

106. ASSOCIATIONS OF THE HARAM.—Hither pilgrims throng from all the lands of Islam : for after the pilgrimages to Mecca and Medina ranks that to the Haram at Jerusalem. Here every object has some legend connected with it, which, of course, to the Islamite is not legend but truth. Yonder beside the Mosk-el-Aksa (on the S.) is the *Bir-el-Warekeh*, or Well of the Leaf, leading down to the rose gardens of Paradise. For did not a man once enter there and an angel give him a leaf to take back and encourage the faithful ? The Holy Rock itself beneath the dome is held to be the centre of the earth, and one of the rocks of Paradise : suspended between heaven and earth, 18 miles nearer heaven than any other part of earth ; and beneath it is the source of every drop of sweet water that ever or any-

where flows ! And did not the prophet Mahomet halt here on his nocturnal journey to heaven, and will not the angel Israfil stand here on the Resurrection Day to blow the last trump ? And yonder on the wall, below the Golden Gate, are broken columns of porphyry where Mahomet shall sit on the Judgment Day, when (according to tradition) Christ shall appear to scatter God's enemies in the Valley of Jehoshaphat — "Multitudes, multitudes in the valley of decision !" ^a ; and Dajjal or Antichrist shall be slain by Christ, and every stone cry out, "I have a Jew under me, slay him" ; and, last sign of all, the Kaabah stone of Mecca shall be led as a bride to the Sakhras Rock of Jerusalem, and the people and prophets of God be all united ! Such is the Moslem sanctuary, with its associations.

107. THE CHURCH OF THE HOLY SEPULCHRE.—How does the Christian one, *the Church of the Holy Sepulchre*, compare ? Very poorly. It has not the beauty, the sublimity, the purity, the quiet of the other. In a narrow sunken lane it stands, shut in on every side, not "without the gate" now, but considerably within. A church has always stood on the site since the fourth century, when the Cave and Cross were found by Queen Helena : but the present one is merely the survivor of many burnings, great part of it being remains of the Crusaders' Church, but much of it is as new as this century. Within one building we find a hundred odd different objects of pious tradition, divided among the sects and preserved each one in a chapel, shrine, or cell of its own. Here we have all the details of the Passion of Christ, the prison, the column of Flagellation, the Chapel of the Elevation of the Cross, &c., and chief of all the Holy Cave of Burial and Resurrection. Down in a vault, below the great Rotunda, where forty-two lamps of gold and silver burn day and night, and priests wave incense, any day you can see the pil-

^a Joel iii. 14.

grims crawling on bended knees, sobbing lamentably, and kissing the cold marble in the Cave.

108. ASSOCIATIONS OF THE SEPULCHRE CHURCH.—Whether it be the true grave or not, in interest it has no equal in the world, for around it for sixteen centuries at least have clustered the hopes and affections of Christendom.^a Whether the tradition be right or wrong, surely here we are nearer by those sixteen centuries to the actual historical occurrence on which we trust so much—the actual place so long held in reverence, giving flesh and bone to the dim memory and intangible form of history. Surely this realization of a history whose every word and every act go to the remotest ends of human destiny, is better far than to find here nothing more than a modern life with an ignoble unconcern for the Sacred Past, with other names and other interests, and no trace left of the Divine Event, neither whisper of those solemn notes that pierced so many human hearts, nor shadow of that Cross which since has been borne in triumph over the highroads of all the mighty nations.

To describe all parts of the Sepulchre Church would be as tedious as to trace the course of the sects of Christendom. It is a congeries of walls and partitions, angles, corners, and caverns — picturesque indeed, but perplexing—a jumble of the oddest freaks of building: churches within churches, and chapels within these; grottoes within chapels, and cells within grottoes; higher platforms and lower platforms; and ever passing hither and thither fantastic garbs of priests and monks, Greek and

^a The present site is the only traditional one. Other sites have been advocated—Dr Robinson's on Acra; Fergusson's on the Haram Area; another just outside St Stephen's Gate; and another above the Grotto of Jeremiah, beside Damascus Gate. The identity of this site rests mainly on one question, "Was it 'without the gate' at the time of the Crucifixion?" The arguments for and against have been ably arrayed by many scholars, chiefly by Williams in his "Holy City," for the identity, and by Dr Robinson in his "Biblical Researches," against.

Latin, Orthodox and Catholic, Armenian and Coptic and Syrian ; and not least notable of all, Mahomet, present in the persons of the Turkish guards with their guns, looking on not unconcerned at all this show.

The confusion of the place is as great as its history is eventful, and its associations thrilling : and the spot where, after all, it is more than probable the Prince of Peace died and rose to fulfil peace, "has become the one great central focus of Christian rancour and hatred." Sorely has Jerusalem felt this. Most devoted to religion, most devoted also to sword and sorrow ! There is no spot in her on which the foot can tread but has its history, not an old wall but has echoed to the shrieks of the despairing and the groans of the dying, not one stone but has been reddened with human blood, not one of the hills and valleys around her but contains the dust of those who loved her all too well.

109. **THE FUTURE.**—Meanwhile what is to be her future ? Shall the Russians through their Greek Church (as they are like to), or shall the Jews, possess her ? This at least is sure, while the rest are strangers, the Jews are still the only patriots there.

A Moslem tradition relates that once Jerusalem complained to the Almighty that she had been so often destroyed and emptied, and the answer was this : "Daughter, be comforted, for I will fill thee, instead, with worshippers, who shall flock to thee as vultures to their nests, and yearn for thee as doves for their eggs." When that shall be, and how, shall be as God shall please. But the World's Redeemer will not suffer to the end of Time the mournful despair of the "Wandering Jew"—that strange legend so strangely true of the actual race. There shall come the final Jubilee, when the wanderer shall no more go forth from his happy possession, and the Lord with His own hand will lift away the curse, that they may dwell at last "in Mount

Zion, the city of the living God, the heavenly Jerusalem."

110. THE JERUSALEM WHICH IS ABOVE.—

Dear to us all is Jerusalem, to Jew and Gentile both, for what she has been, and for the sorrow she has seen. Enshrined for ever in the sad sweet poetry of human life, *her* name is the name which has been counted fit for the heavenly city, where angels speak.

"And throned on her hills sits Jerusalem yet,
But with dust on her forehead, and chains on her feet :
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone."

Yet, "Jerusalem which is above is free, which is the Mother of us all." And towards *that*, as the earthly type grows dim and yet more dim, and the heavenly clear and yet more clear, our hearts aspire : "Our feet shall stand within thy gates, O Jerusalem !"

- There stands a temple high and fair,
And all the pure in heart are there ;
Who love their kind, and love their God,
And tread the road our Lord hath trod.

No spoiler's rage nor foeman's strife
May vex the calm, or blight the life
That blooms perennial and divine,
Where Love makes every heart a shrine.

Fairer than man or angel knows,
With each fair soul that temple grows ;
Nor shall it ever stand complete,
Till Earth is laid at Heaven's feet.

POINTS FOR FURTHER INQUIRY.

CHAPTERS I. AND II.

“In Salem also is God’s tabernacle and his dwelling-place in Zion.” Contrast this, as an expression of Judaism, with “Know ye not that ye are the temple of God?” and “Behold the tabernacle of God is with men.”

CHAPTER III.

1. *Find other instances besides Jerusalem in which the Canaanitish inhabitants remained in complete or partial possession; and state the particular reasons in each such instance.*

2. *How far was the supplanting of the aboriginal tribes by the children of Israel a purpose of God and a service to humanity? Find similar instances in modern history, and compare.*

3. *Trace the wanderings of the Ark of the Covenant.*

4. *Compare the disposition of Moses’ tabernacle (Exod. xxv. to xxvii.) with that of Solomon’s temple.*

CHAPTER IV.

1. *Estimate the causes that contributed to Solomon’s decline from God and wisdom.*

2. *How may it be said that the endeavour to establish a*

temple service of Jehovah at Samaria was at once a falling back on simpler and earlier ideas of worship, and an anticipation of the synagogues?

3. *Trace out in the books of Hosea and Amos references to the corrupted condition of Israel in Samaria.*

4. *Trace out in the book of Isaiah references to an apprehended invasion of Judea and the neighbouring countries by Assyria.*

5. *Do the same in Jeremiah ; and state the nature of his advice to the nation.*

CHAPTER V.

1. *Collect evidence as to the condition of the Jews in exile from the books of Daniel, Ezekiel, Ezra, and Esther.*

2. *Estimate the value and significance of Ezra's reforms.*

3. *Estimate the dangers and difficulties of the position at Jerusalem when Greek influence was at work in politics and morals.*

4. *Wherein and to what extent may the Maccabees be said to have given a new lease of life to their nation?*

5. *Why did the Romans prefer Herod to the Asmoneans ; and what was Herod's general policy as King of the Jews?*

6. *Show how the state of the times was favourable to the reception of a teacher like Jesus Christ, and how it was unfavourable.*

CHAPTER VI.

1. *Exhibit the grounds of the Jews' religious pride ; and say how far it was legitimate.*

2. *Show from Scripture the unhealthy moral and spiritual state of the Jews previous to the WAR.*

3. *Josephus maintains that Jerusalem fell so miserably because of the wickedness of that generation, while others say that it was in order to fulfil prophecy. Reconcile these two views.*

4. *In one of the speeches that Josephus delivered under the walls in the hearing of his besieged countrymen, exhorting them to surrender and so spare the sanctuary, he remarks, " And evident it is that God, when he had gone*

round the nations with dominion, is now settled in Italy."
What great truth, affecting Judaism, does he touch upon?

5. *Consider it especially in regard to the rise of Christianity, and its spread on to our day.*

CHAPTER VII.

1. *Wherein was our Lord's assertion of Divinity inconsistent with Jewish expectation?*

2. *Account for the continuity of the Jewish creed and worship notwithstanding the deprivation of Temple ritual and national unity; and show in what respects the change was a reversion to the earlier and simpler stages of their religion.*

3. *"Thou hast vanquished me, Galilean!" Point out the truth of this saying as applied, first to the Jews, and secondly to the Romans, whose capital actually became the seat of the dominant Church. Show how this illustrates the irony of history.*

4. *How far is internal corruption followed by external attack and punishment simply cause and effect or a visitation of God in mercy?*

5. *In what particulars does the faith of the Koran assimilate to Judaism rather than to Christianity? and, vice versa, to Christianity rather than to Judaism?*

CHAPTER VIII.

1. *What was the social state of Europe at the time of the Crusades, and how did they help its improvement?*

2. *What position did the Roman Empire, or what remained of it, hold towards the Crusades?*

3. *How far is reverence for a place and a name justifiable? Show how patriotism and religion may pass into superstition and idolatry.*

4. *Distinguish between the political necessities and the religious principle of the Crusades.*

5. *Estimate the good results to Christendom, and to civilization, of the Crusading struggle, in the matter of political union, the spread of learning, interchange of manners and customs, and consolidation of the faith.*

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